Apostolic PERSPECTIVES

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APOSTOLIC PERSPECTIVES

Volume III Number 4

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Editorial

AS THE reader will quickly discover from perusing this special issue of *Apostolic Perspectives* on Religious Education, we have a few editorial axes to grind in the matter of the total formation of young people. Our sympathies are with the renewed interest today in the liturgy, the Sacred Scriptures, and a fuller integration of religion and life. Nor are we simply interested in religion as it is taught in our Catholic schools. We have a warm spot in our hearts for the immense effort that is being made in this country by the Confraternity of Christian Doctrine in giving religious instruction to our Catholic students attending public schools.

This special issue is concerned with the magisterial function of the Church, the prophetic function of the Church, in the Biblical sense of the word. Those who engage in the teaching apostolate are part of the prophetic tradition of the Church. They are those men and women who speak in God's name, who communicate God's thought and plan for salvation.

To preach to the people, to teach, to transmit the message confided to us — this is the true function of an apostle. It is the apostolate in the most direct sense of the word. As teachers of religion, we participate in the magisterium of the Church, in virtue of our official commission to teach. This does not mean we have a strict power, but rather it signifies the authorization and guarantee of the Church. Those of us who are called to such a mission ought to accomplish it with infinite respect, and we will be the first to be blessed, for above all we will be instructed by God.

If we bear in mind that it is the Church — the community of the faithful — which brings Christ to others, carries the Word of God and evangelizes, we will understand that in some way or another, all of the members of the Church must share in the teaching apostolate. Whether we teach formal courses in religion or not, all of us must bear witness to Christ and therefore must teach by our exemplary life. It is not just a Word to be spoken, but also the Word that gushes forth in charity that we must express in our lives.

Through Baptism each of the faithful belongs to the people of God. In virtue of Baptism and Confirmation, and of the gifts of faith and grace that are ours, each of us can and ought to bear that personal witness to which we have been dedicated.

This much being said, the authority for the public teaching of Christian revelation nonetheless belongs by right to the bishops. The bishops have a public authority in doctrinal matters, a rightful magisterium. They exercise this by preaching and by their supervision of all sacred teaching activity. This authority cannot be delegated, but up to a point it can be participated in by priests, religious and the laity.

We make these precisions here because of the increasing activity of the laity in the teaching of religion, particularly in the far-flung activities of the Confraternity of Christian Doctrine. With four and one half million Catholic students now enrolled in public schools, the CCD will need to enlist thousands of lay catechists to get on with the work. Lay people, with the firm knowledge that they can rightfully participate in the teaching function, if so mandated by their bishops, will simply have to overcome their rather understandable reluctance to teach religion. Likewise, the clergy and religious will have to recognize the rights and responsibilities of the laity in this matter, in the Catholic school system as well as in the CCD programs, and encourage them and train them for the work.

We sincerely hope this issue of *Apostolic Perspectives* will help all who are interested in the teaching apostolate take unto themselves this commission which St. Paul gave to Timothy: "I charge thee in the sight of God, and Christ Jesus, who will judge the living and the dead by His Coming and by His Kingdom, preach the word, be urgent in season, and out of season; reprove, entreat, rebuke with all patience and teaching . . . be watchful in all things, bear with tribulation patiently, work as a preacher of the Gospel, fulfill the ministry" (Tim. 4:1-5).

The Spirit of Prophecy

FROM the time of Moses there were always prophets in Israel. Samuel, Elias and Eliseus in the ninth century before Christ were the greatest among those prophets who left no written account of their activity. About the middle of the eighth century appear prophets who, either themselves or through some disciple, left a written record of at least part of their oracles. They are, in chronological order: Osee and Amos (middle of the eighth century), Isaias and Micheas (last third of the eighth century), Nahum (middle of the seventh century), Sophonias and Jeremias (from 627 B.C.), Habacuc (605) Baruch (secretary to Jeremias), Ezechiel (beginning of the sixth century, during the exile), Daniel (difficult to date precisely although he seems to have written during the exile), Aggeus, Zacharias and Malachias (middle of the sixth century), and finally Joel and Jonas. (The prophets do not follow a chronological order in the Bible; they are listed somewhat like the epistles of St. Paul, in order of their length: the four major prophets first, then the twelve lesser prophets.) It seems that prophecy died out in Israel a short time before the time of the Machabees and that the people expected its revival. Many passages from the Gospels show this expectation.

We are not concerned here with tracing the history of Israel in relation to the prophetic preaching, nor with giving even a brief introduction to each of the prophets. Many excellent works that do this are available. They deal with the historical and critical problems, sometimes very difficult, in great detail. Our purpose in these pages is to point out in a general way the role which the prophets played in the development of the Judeo-Christian religion, determine the meaning of their action, suggest the spiritual profit that can be derived from reading them and, finally, make some remarks concerning the status of prophecy in the Church.

Who the Prophets Were

They were not exactly those who "foretold the future." This aspect of predicting the future, although very real, is in a sense secondary to prophetic action. It is not the most essential or most fundamental element.

A prophet is *a man who speaks for another,* w
is the voice of another and transmits his orde
Thus Aaron is sometimes called the prophet
Moses because he spoke for him (Exodus 7, 1-
The prophets are men who speak in God's na
They are His voice, the instrument of commu
cating His thought and His plan. Here we to
upon the proper characteristic of prophecy
Israel: Israel is the people *of God* in whom God fi
realizes and develops His plan of grace and throu
whom this plan is extended to all mankind. T
is why the whole life of Israel must be enlighte
and guided by those who communicate God's w
A theocratic regime supposes the prophets ess
tially — men of God, on fire with the spirit of
supernatural, doing the work of God. They
not self-appointed as prophets but are called, so
times in spite of themselves. The efficacy of th
ministry supposes a vocation. The essential
of these men of God is to serve the realizatio
the plan of God.

Now this plan unfolds progressively in the
tory of Israel until that time when its decisive
definitive reality is revealed in the apostolic m
sion of Christ. The prophets were therefore th
who revealed the plan of God. They were bea
of the Judeo-Christian revelation. But the pla
God was more than just progressively *revealed*
had begun to be realized in Israel, continuing
day to be *realized* in the Church until God be
in all (1 Corinthians 15, 28) and prophecy dis
pear (1 Corinthians 13, 8) to give place to the m
perfect reality of charity, that is to say, the c
munion of all with each other and with God.

The role of prophecy in the broadest and at
same time strictest sense of the word, was th
fore to preach the word of God and promote
realization. We will now consider in some de
these two closely related aspects of prophetic
tivity: the prophet who reveals the plan of God
the prophet who promotes its realization.

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*"The Spirit of Prophecy" was translated and ada
from an original French manuscript by Bernar
Murch'and, C.S.C., and will form part of a book of
same title to be released shortly by Fides Publisher*

he Prophet Reveals the Plan of God

Engaged in the conditions of temporality as one ho dominates time, the prophet preaches the word y which God reveals His plan. This word con-erns what is accomplished in a manner both tran-endent to historical conditions and immanent to nem. Thus there is, as it were, two objects of the rophetic message.

1) The prophets announced that the plan of God hich circumscribed the whole history of Israel ould have as its ultimate term the realization of verything that was promised. This term was to e the work of the Messiah. That is why in their acles the manifestations of power which mark the d are presented as accompanying the coming of ne Messiah. They refer constantly to a restored ngdom. This explains why the Apostles expected hrist to restore the conquered kingdom of Israel its temporal power and glory. They had to be ught that the work of the Messiah comprised two ases: all in being achieved in principle in the rst phase, its effects had to be realized progres-vely and not fully until the second coming of hrist. This distinction was poorly understood by ne Apostles at the time of the Ascension (cf. Acts 6).

It seems that this confusion of perspectives was haracteristic of the prophetic vision. While an-ouncing that the work of God would be realized, ne prophets seemed to confuse an immediate event, hich was the first and partial realization of the an of God, and a later event of which the first as the prefiguration and through which the plan God is gradually realized. The most celebrated ample of this is the eschatological discourse of ur Lord Himself (Matthew 24; Mark 13; Luke). Many prophecies of the Old Testament failed distinguish between events that were to take ace in the immediate future and the ultimate ful-lment of these events. Such, for example, were e prophecies of Nathan (2 Kings 7), of Em-anuel (Isaias 7), or Micheas (Micheas 7, 1-5).

2) The prophets not only announced the unfold-g of God's plan and the certain eventuality of its alization; they also proclaimed that God inter-ned in the *ordinary course of history* itself — ose profane events that defined this history from *e Divine point of view.* Thus the prophets were entified in a very concrete way with the destiny their people. They followed social developments ry closely and frequently intervened in the po-ical order to counsel, caution or threaten.

In all things they saw either God's grace or God's nishment (cf. Jeremias 28, 8-9). Sometimes, hen the people fell into sin or relied too exclu-vely on their own strength, the prophets an-nounced punishment and devastation. At other times, when the people were oppressed and trembling in fear, they announced Divine help and deliverance. Their words were so flagrantly in opposition to what everyone took for granted that it seems the prophets deliberately expressed themselves in paradoxes. This is particularly striking in the case of Jeremias whose vocation itself was a paradox (Jeremias 1, 10). At a time when the Jewish people were happy and prosperous, he foretold misery and unhappiness; when punishment befell them and all seemed lost, he foretold pardon, restoration and even triumph. In all of this the prophets were the faithful interpreters of the action of God which so often confounds those who rely upon themselves too much and saves those who recognize their dependence with a cry of supplication.

The prophetic ministry is at the very heart of the mystery of Israel. By the fact that they were the people *of God,* the Israelites were in a special situation: they were under an obligation to live in faith, absolute docility and sometimes heroism. Israel frequently betrayed these responsibilities. They had been, from the time of the exodus, a stiff-necked race! They had been punished. Throughout her history, Israel had often been condemned to death by God, given over to defeat, to exile, and lead into the abyss of misery and despair. Such was the history of the sojourn in the desert and the period of the Judges; such was the history of the time when the greatest prophets lived (the fall of Samaria and Jerusalem and the Babylonian captivity). Yet God remained faithful to His promises. Each time punishment led the people of God to the brink of disaster a minority was saved and forgiveness was granted, the restoration announced and faith was revived.

Thus the history of the Jewish people was a kind of interplay between life and death, between death that was justly merited and life that was gratuitously restored. The prophets themselves echoed this theme, which might be called that of merciful punishment (cf. Isaias 1, 5-9; 28, 1-6; 28, 9 and Psalm 22). This theme became central with the prophets of the eighth century (especially with Isaias) and developed into the notion of *a remnant* — a capital *Messianic* theme in which was prefigured the mystery of Christ and the Church (cf. Amos 4, 15; 9, 8-10; Isaias 1, 9-10; 4, 2-3; 10, 20-33; 11, 11-16; Jeremias 24; Ezechiel 9; 11, 15).

The Prophet Promotes the Plan of God

To serve the realization of this plan it is not enough to make it known. For after it is announced and known, the work of God (which must be realized through man's collaboration) encounters

a double danger. The Divine plan was not given all at once. It began as a promise, a germ, and developed through successive historical stages towards an ultimate realization. There was always a danger that this growth be arrested, that the movement be impeded from following its own internal dynamism, that the message it contained be perverted. The role of the prophets was decisive in this respect. They effectively confronted the double danger which we shall call the danger of *narrow-mindedness* and the danger of *Pharisaism.*

1) *The temptation to narrow-mindedness.* In any movement where a reality must be realized progressively the danger always exists that a given level of achievement will be blocked off from further development; that a group who are bearers of a promise and depositories of a germ and its growth become attached, as to something invariable and definitive, to the forms in which the living idea is temporarily expressed; that mediocrity and stagnation oppose fulfillment and dynamism. This was the temptation of the synagogue at the time of Christ. He was to fulfill the Law, bring the ancient promises to a new level of fruition.

When we consider the matter carefully we see that it was precisely this "fulfillment," this "fruition," this "development," that the synagogue refused. And it was precisely for this reason that they delivered Christ to Pilate to be crucified. The Jews refused any going beyond the letter of the law. And it was in virtue of this literal, material fidelity that they betrayed Christ. It is quite obvious that narrow-mindedness of this kind is a betrayal of the spirit that animates all forms and all institutions. It is a hardening of the heart and a closing of the mind that put the mark of sterility on all things living. The temptation of all historical institutions is to stagnate, to refuse to be open to what is higher. One of the roles of the prophets was to guarantee this development and, beyond acquired and monologous forms, to affirm the fluidity and the purity of the life-giving ideal.

We see this very clearly in the example of the temple. We have already indicated its rich and profound symbolism as the habitation of God in His people. David wished to build a temple to God and received the promise that a house would rise up in which a king of his line would reign perpetually (2 Kings 7). We know that this promise would be fulfilled only in Christ, the Son of David, the veritable temple of God (cf. John 2, 19). Indeed it would be ultimately consummated only beyond New Testament times, in the celestial Jerusalem where God "will be all in all." But Solomon, the son of David, grasped nothing of this. He constructed a *material* temple, very beautiful in itself, and considered the promise made by Nathan accomplished. We are given the impression in re ing this narrative that Solomon had no idea of spiritual dimension of the temple; that, once it built, nothing more remained to be done.

Before an attitude of this kind, which dang ously confuses a living promise with its histor and material expression, the role of the proph was to distinguish clearly between the ideal the visible expression of it at any given momen history, to insist at all times that there was so thing more. To do this they practiced a kind dialectic which can be perfectly understood in light of what we have just said. In order to tr scend historical forms without renouncing them admit their validity and yet deny their permane to accomplish without abolishing, the prophets ternately affirmed and denied a given proposit One moment they said it was true; the next, t said it was not true. For every statement t made, there was a counter-statement. In the ample of the temple they said, on the one ha "God will destroy this temple; no temple can c tain His majesty," and, on the other hand, " will dwell forever among his people." This man of expression is bound up with the prophetic vo tion. It was a kind of paradoxical, symbolic eff to surmount the temptation to stagnation and n row-mindedness and to keep history open for accomplishment of God's work. It was a diale that permitted the prophets to deny one thing (t a present form exhausted all possibilities of velopment) and affirm another (that the prom made to the Jewish people were at all times v and would be realized more fully as time went c

2) *The temptation to Pharisaism.* The work God tends towards the realization of what St. P expressed when he said that God would be all all. This work is expressed in history and at e stage of its development it employs exterior si conformable to our temporal condition. Man corporal and social. The law of his existence, e in its spiritual dimension, is accomplished in cial exchanges, in images and symbols. We can dispense with these. But we ought always be aw that these exterior signs are valid only insofar they nourish and express the interior reality wh is *the religious dimension of man.*

Of course there is always the danger of stagn ing at the level of signs and symbols instead passing by means of these to their interior me ing. This is what is called formalism and thi what we understand by the temptation to Ph saism. The pharisaical movement, in its orig was something very pure. It was a form of spi ual resistance to the pagan conquerors who wis to impose their naturalistic and idolatrous mor But by the time of Christ the Pharisees had ser

eir purpose. The rites and customs that were observed in a most literal and material sense had come an end in themselves instead of being a eans to personal religious life.

It was against such a degradation, such an arstation of the religious *élan,* that the prophets otested. They proclaimed with unflagging energy e primacy of the spirit over the letter, of the d over the means, of man's conscience over roue and ritual. These texts, among many others, veal the prophetic spirit in this respect: Joel 2, ff., Isaias 58 (two texts which we read in the urgy at the beginning of Lent), Zacharias 7, 5ff., atthew 6, 1ff., Matthew 23 (which must be read conjunction with the Sermon on the Mount), mes 1, 27 and finally this text from St. Mark ich resumes so well Christ's point of view: "The bbath is made for man and not man for the bbath" (2, 27).

It is evident that formalism is the specific risk ritualism which, in its turn, was closely linked the sacerdotal regime of Israel. Thus it is not rprising that the prophets sometimes encoured opposition from the priests. We see a strikg example of this in Amos (chapter 7) which uld be easily read in the context of our times. owever we must not exaggerate this point. The nfessional attitudes that are proper to Protesntism, which comports a systematic opposition of *rm* and *spirit,* led some Protestant historians of e 19th century and the beginning of the 20th ntury to find a parallel between the *priesthood* d the *prophets* and so to explain everything by is opposition. They went so far as to assert that e prophets not only reacted against formalism d Pharisaism in cultual matters, but against cult and all exterior sacrifice as such. There is re an obvious exaggeration.

Nevertheless the opposition did, as a matter of ct, exist frequently. It was, moreover, in the nare of things. That is why, by setting themselves ainst the routine that the people cherished, the ophets were so often considered "dangerous" and rsecuted. In effect, prophetic vision implies a dical kind of character opposed to all compromise. e prophet was an imperious and intransigent rsonality who constantly affirmed the rights of e absolute over all relative pretensions of custom rite. The prophets proposed two mutually exsive alternatives (cf. the history of Elias in ngs 18). The prophets were men of noble and corruptible principles. They were the intrepid ampions of justice and truth and hurled imcable invectives at the temporal princes. Thus e example of Nathan after David's sin (2 Kings); Elias before Achab in relation to the vineard of Naboth (3 Kings 21); John the Baptist fore Herod (Matthew 14, 3-4) and so forth.

On Reading the Prophets

What has already been said gives us some idea of the spiritual importance of the prophets. If we want a virile faith, a religion of conscience and conviction, we can scarcely afford not to read the prophets. They will form in us, after their manner, that assurance and firmness of conviction which the New Testament affirms to be a gift of the Holy Ghost and the special mark of the Christian. They will form in us that depth of vision and intransigence of belief that will lead us to submit our judgments *to the point of view of God insofar as He is Absolute.* Elias' struggle against the prophets of Baal, Nathan's interventions on the part of David and the narrative of the vocation of a Samuel or a Jeremias bear re-reading. The spectacle of a spirit penetrated by and dedicated to the Absolute shines forth unmistakably. As promoters of an interior religion, the prophets will teach us what it means to have a personal and interior faith that is in full accord with our convictions, our loyalty, our generosity and our human aspirations.

The Spirit of Prophecy in the Church

Prophecy can be understood in a broader sense than we have used it in this chapter to mean an act of understanding of the things of God or an awareness of the ways of God under the inspiration of the Spirit. This is the sense of prophecy announced by Joel 2, 28: "And it shall come to pass after this, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." It is the kind of prophecy which St. Peter declares to have been accomplished in the faithful on the day of Pentecost (Acts 2, 16ff.). And in this sense the spirit of prophecy is something permanent in the Church. Every baptized person is a prophet, participating in the spiritual unction by which Christ was made king, priest and prophet — as is indicated by the liturgy of Holy Thursday (cf. 1 John 2, 20).

But if we take prophecy in the strict sense (as we have done in this chapter) of a man who has a certain mission and a certain grace to reveal God's plan in the world and promote its realization can we still speak of prophecy in the Church? And if so what is its status in the new dispensation? This question is well worth asking. We can, in effect, say that "all the promises of God find their 'yes' in Christ" (1 Corinthians 1, 20) and that the time of prophecy is therefore finished. Moreover the time of Revelation is closed and, in the hypothesis that prophets did still have a function, they could not tell us anything *new* about the plan of God as did the prophets of the Old Testament.

1) There is a sense in which we *are no longer in expectancy* and in which therefore there is no longer prophecy. The condition of the Church is no longer to wait for Christ is come. "For all the prophets and the Law have prophesied until John" (Matthew 11, 13). John was the last prophet of the Old Testament and in Christ everything has been given us. The Church now lives the gift that was realized on Calvary and Pentecost. Her condition is no longer prophetic as was that of Israel. It is rather apostolic. Her ministry is not limited to announcing what has taken place.

That is why we think the Protestants have an insufficient idea of the Church when they identify it with the function of announcing the reign of Christ and of *showing*, as does John the Baptist of Mathias Grunewald's *Crucifixion*, the Lamb of God effacing the sins of the world. To remain at that level of understanding would be to fail to recognize that beyond the baptism of John (which was for repentance) there is a baptism and a gift of the Spirit. Thus the smallest in the Kingdom of God is greater than John the Baptist (cf. Matthew 11, 11).

2) There is, however, a sense in which we are still *in expectancy* in the Church and in which the spirit of prophecy has a real role to play. What we have received in Christ is at the level of the principle or cause of salvation. And what has been fully given us in principle and in cause must be displayed through time and its rewards reaped only in the future. In this sense, the plan of God awaits its consummation. The time between the Ascension and the Parousia is not empty. The plan of God continues to develop, although not in the same conditions as in the time before the coming of Christ (cf. Ephesians 4, 13). This ultimate consummation is effected in history, in the Church, through the inspiration of the Holy Spirit and by the work of the ministry. (Read in this respect the parables of the Kingdom: the leaven, the mustard seed and so forth).

Thus the Church, too, encounters the temptation to formalism and we are particularly susceptible to Pharisaism. It is necessary that there be those among us whose minds have a firmer grasp on what God's interests are, who see His ways more clearly, who can distinguish what is relative and what is essential. There must be those who protect the purity of the Christian message, who understand God's will, who can interpret the signs of the times and relate the whole work of the Church to the ultimate terms of unity and love. This is prophecy and it is happily never lacking in the Church. It is especially manifest in our times, perhaps because it is so desperately needed. Let us add that to be safeguarded from anarchy or illusion, it is necessary that the spirit of prophecy be exerci within the unity of the Church which the hi archy, as a direct extension of the Apostles, m protect.

If, as indeed it seems, the gift of prophecy so times implies the special ability to foretell the ture we have only to think of a figure like the C of Ars or St. John Bosco to realize that the Chu has prophets in both the widest and the strict sense of the word.

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How does such a man feel, how does he act, what does he dare, what view does he take of man in life and death? What sort of mind has he, what sort of heart, what sort of character."[1]

Can we hope to have in the hundreds of thousands of young men and women in our Catholic high schools across the land today such truly Christian persons as will be living answers to these challenging questions? Any hesitation in our reply would betray a lack of confidence in the Church today. Mother of heroes, of apostles, of virgins, of martyrs, of steadfast saints in every land and every age, the Church can make of her young men and women today persons whose minds are Christian, whose hearts are Christian, whose characters are wholly Christian. This is her work. She is divinely competent to perform it.

"It seems almost absurd to expect people to bring the spirit of Galilee and Assisi into the environment of Hollywood and Chicago. No Christian can deny that it is possible. But it involves more than pious platitudes and ethical idealism. It calls for an heroic effort like that which converted the Roman empire. I believe myself that the need produces the man, and that the coming age of the Church will see a new outpouring of spiritual energy manifested in the Christian life."[2]

For the accomplishment of her magnificent work, the Church acts through her members. If Catholic teenagers of today are to become profoundly Christian, if they are to be the men and women of Christian stature that they are meant to be, there is tremendous apostolic work to be accomplished by teachers of Christian Doctrine in high school. But that this work is solely their responsibility by no means, or even primarily theirs. They have, however, a unique opportunity and a special responsibility by virtue of their position "to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism."[3] This is, as Pope Pius XI pointed out, "the true and immediate end of Christian education."

As an aid to educators and to students themselves in the accomplishment of this objective, *The Christian Life* series for high schools is directed precisely toward forming in Catholic young people a Christian mind and a Christian character. It seeks to present the truths of the faith, the laws of the Christian life, the whole substance of Christian life and worship in such a way as to touch the minds of the students and awaken in them deep personal conviction in matters of faith. "As long as the principle of action is not transferred from outside the person to within him, as long as the will has not been won, there can be no assurance of the possession of an active faith."[4]

In setting forth the basic philosophy and plan of *The Christian Life* series, I have centered my considerations around these points:

- *What* is to be taught in high school in the course in religion?
- *Who* is to be taught?
- *How* is Christian doctrine to be presented to the adolescent to insure its being wholeheartedly accepted by him?

What Is to Be Taught?

Fundamentally, the content of a course in Christian Doctrine is the same regardless of the persons to whom it is to be presented. The great mysteries of the faith — the Blessed Trinity, the Incarnation and Redemption, the Church, the Eucharist — are taught to children in their preparation for their

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Sister Jane Marie Murray is presently completing a four-volume high-school religion text for Fides. In this article she outlines some principles of teaching religion to adolescents.

first holy Communion, and they are also the object of the devoted study of theologians. The great commandments of the Law oblige all Christians from the age of reason and these need to be taught to all. The supreme act of worship, the Sacrifice of the Mass, is at the very heart of the life of the Church and, therefore, of all her members, regardless of their age.

The essential content of a series of textbooks in Christian Doctrine is fixed and constant. It rests upon the sacred deposit of the faith, which the Church guards and cherishes. The problem which confronts the Catholic educator is, therefore, not to determine what to teach. That is settled. Rather, it is to determine how best to present Christian Doctrine so that it will actually reach the mind and heart of the person being taught and be accepted by him according to his capacities, natural and supernatural, at the time.

Since teaching is a reciprocal process in which "nothing is really taught until it is learned," and since the chief agent in learning is actually the learner himself a basic problem for the teacher is that of real communication with the learner. For such communication between teacher and learner to be established on the high-school level, the teacher must be intimately acquainted with the general psychology of the adolescent, and he must also know how to reach the individual student.

Who Is to Be Taught?

Wherein, precisely, does the adolescent differ from the child? And how do these differences affect him in relation to his religious development?

These questions are beginning to receive the attention of persons who are anxious to ensure that religious education really reaches the minds and wills of Catholic youth. Granted that psychological research into adolescent development is not yet completed — if it ever will be — enough is known to justify certain working conclusions. Without any danger of error or superficiality, one may assume that the notable development in adolescence will be precisely in one's specifically human capacities, i.e., in the action of intellect and of will, and, basically, in the development of one's self, of one's personality.

As a matter of fact, it is precisely in these areas of knowledge, of choice and of love, and of self-realization, that psychologists find the most important adolescent developments. Without ignoring the other significant changes which mark the period of transition from childhood to adulthood, e.g., physiological, emotional and others, I wish to bring to the attention of Catholic teachers three basic characteristics of the adolescent in relation to his knowing, his self-realization, and his free responsible action. These characteristics are:

► A desire for an explanation of the universe, a philosophy of life or a pattern of life, wher they may know the total scheme of things and th rightful place within this scheme.

► A desire and a need for self-realization, for formation and integration of their own person ties, and a concomitant desire for self-dedicatio some great and worthy cause.

► A desire for independence of over-direction the part of adults; an increasing tendency to w to control their own lives, to make their own cho and decisions, to initiate and carry through acti for which they are personally responsible.

The satisfying of these three desires is essen for the Christian formation of the adolescent. significance of this fact for every Catholic teac especially for teachers of Christian Doctrine evident.

How Is Christian Doctrine to Be Present to the Adolescent?

1) *Concerning His Desire for a Philosophy Life.* There is in adolescence, as we know, no s den spurt of intellectual growth comparable to physiological growth of this period. There is, h ever, in the gradual intellectual development youth a distinctive phase which marks adolesce this is a shift from the encyclopedic to the ph sophical point of view.

Quite unconsciously, no doubt, the adoles ceases to be satisfied with a mere accumulatio facts. He wants to see facts in some perspect He seeks a vision of the whole. He wants to h the "pattern of life," a philosophy of life. He w a *Weltanschauung*. And, what is more, his m begins to formulate one. The pertinent ques for Catholic high-school teachers is, "Will this tal view of the universe which the student is mulating be Christian or will it be secular?"

The importance of this question today needs emphasis. The battle for the minds of me being fought out in the open. The only view the universe which claims to be total, besides Christian one, is that of Communism. Besides and far more widely diffused in our own cou is the plan of life, without any organized p sophical basis except that of pragmatism and pediency, which stems from secularism. W Communism makes a head-on attack on Chris beliefs, the approach of secularism is rather of the "cold war." Without declaration of ho ties, it proceeds to wear away by a kind of attri what we might call the specifically Christian a ness of mind, penetration, and sense of God the things of God.

There are then today definite forces opera which tend to influence the minds of young pe

tholic or otherwise, to adopt a view of life which patently and totally un-Christian. Aware of this t, the teacher of Christian doctrine cannot be isfied even when students know the right aners to all the questions in the catechism, if this owledge has not permeated and given direction to ir whole view of life. It is entirely possible, as know, for students to know perfectly the definins of dogmas without this knowledge affecting the slightest a mentality which may be almost mpletely secular. What is to be done? What can done toward the formation of a truly Christian ntality in Catholic youth?

Since God is the beginning and the end of man's e, there can actually be no total view of man and universe except through the infused virtue of th. By faith we believe in all the truths which d has revealed. God has revealed to us not only arate mysteries of the faith; He has made own to us His whole plan for mankind. Knowlge of God's plan for men is essential for the mation of a Christian mentality. Teaching this ine plan is a basic responsibility for the highool teacher of Christian Doctrine.

n brief, the Christian view of life embraces God Himself and as Creator; man coming from the ative hand of God with the supernatural destiny enjoying God eternally in heaven; man fallen m his high status of child of God through ce; and man restored to this status through the sion and death of Christ and moving back to l in and through Christ. God, man, the God-n Jesus Christ through whom and in whom man urns to God: here is the whole picture. Here is 's plan for men. Here is the Christian view of universe. Here is the basic pattern of the succsive presentations of doctrine in the four vol-es of *The Christian Life* series.

n the successive volumes of this series, Chris-n Doctrine is presented not piecemeal, in fragnts to be stored away in the cupboards of the dent's memory, but rather in its ordered total-

Each volume shows forth the whole pattern of ity, a total overview of the truths of the faith which each article of the faith appears distinctly yet not in isolation, but rather in clear relaship to other truths.

ow are these presentations in the successive mes differentiated? Through the use of differ-basic approaches, e.g., liturgical, scriptural, logical.

olume One, *Going to God,* is based on the Litur-l Year. The approach is experiential, directed merely to knowledge of the Christian mysteries also to an intelligent and active participation hem as the Church celebrates them through the se of her Year.

In this volume the first three units which deal with (1) God and His Plan for Men, (2) Jesus Christ, our Lord and Savior, (3) The Church and the Eucharist, prepare the student to begin the Church Year and to live it actively with the Church.

From the first Sunday of Advent the student is led forward with the Church through the celebration of Advent, Christmas, the Epiphany, Septuagesima, Lent, Passiontide, Easter, Pentecost and the time after Pentecost. From living and praying with the Church, he not only learns the truths of the faith in their essential order and unity but he also is actually brought into saving contact with these truths through his participation in the sacrifice of the Mass. He becomes aware that he personally is accomplishing his return to God in and through Jesus Christ in union with the other members of the Mystical Body of Christ.

Through the study of *Going to God,* the student should come to see his life in focus, to see it in its true place in the whole divine scheme of things. More than this, he should be initiated into the process of taking his stand in his own place and living his life as a member of Christ. For him, the Christian synthesis is not merely a truth to be learned; it is the world of reality in which he consciously lives.

Volume Two, *God and His People,* presents the synthesis of the divine plan from the historical approach. Not abstract definition but concrete events and circumstances of God's dealings with man throughout time constitute the substance of Part One of this volume. It is based, of course, upon the Sacred Scriptures — the Old Testament and the New.

Acquaintance with sacred history will give students the perspective of faith. And it will also deepen their awareness of the intimacy which exists between God and man. They will realize perhaps for the first time, the place of the sacrifice of Christ in human history. They will see the Mass, not as a relatively local religious devotion, but as cosmic reality, or, rather, as a reality which transcends the cosmic. They will see, also, the horizontal reach of every Mass, embracing all the people, all the things, of the world — with all in their proper place.

Part Two of *God and His People* begins a third approach to the same Christian synthesis — the scientific, theological approach. This theological presentation of doctrine is based on the *Summa Theologica* of St. Thomas Aquinas. In accord with the plan of the *Summa,* this study centers

1) about God,
2) about man, and
3) about Jesus Christ, the God-man, the one way of our return to God. Once more the students will have seen the total picture of reality, with every-

thing in its place. Part One of this theological study, "about God" forms the second part of Volume Two, *God and His People.* It introduces the students to study of God after the scientific manner of theology.

Volume Three, *Growth in His Likeness,* continues the theological approach, centering about man in his relation with God. Based on Part Two of the *Summa* of St. Thomas, it is concerned with human action in general and with human actions in particular by which man attains or fails to attain eternal happiness in the vision of God. By acquainting the student with his own nature and capacities for action natural and supernatural, with habits, passions, virtue, sin, the law, grace, the infused supernatural virtues and gifts, this book should prepare him for a more mature and realistic approach to the conflict which every Christian must face in his journey to God.

Volume Four, *The Catholic in Today's World,* is divided into two parts. Part One, based on Part Three of the *Summa,* "about Christ," completes the theological synthesis of Christian doctrine in this series. Its purpose is to form in the minds of high-school Seniors a knowledge of Christ, including knowledge of the Church and the sacraments, which will be according to the scientific manner of theology.

The scientific, theological approach to doctrine, which covers the work of four semesters in this series, is particularly suited to upperclassmen. At a time when scientific knowledge receives such emphasis, it is becoming that they should have at least an initiation into the scientific knowledge of God which theology gives. For obvious reasons, it is not expected that they will be prepared to follow theological arguments. Few of these are presented here. The students are given, however, the theological conclusions, and these in their due order. As St. Thomas points out, this right order in the presentation of truth is of vital importance in facilitating the learning of truth.

In Part Two of *The Catholic in Today's World,* the approach is again experiential, as in volume one. Here, in volume four, the objective is to acquaint Catholic young men and women with social realities in today's world, to awaken them to a consciousness of their social responsibilities, and to arouse their consciences to face and accept these responsibilities as they recognize them in their present environment.

In this final book of *The Christian Life* series, the fundamental plan of organization is seen under the aspect of the student's responsibility as a confirmed member of Christ to help others here and now to move forward in their return to God.

2) *Concerning His Desire for Self-Realization.* The amazing interest with which the adolescent surveys himself and his own life is not essentia selfish, I submit. Rather, it seems to be a ph of self-preservation, directed not to his life but his newly discovered individual person. At tir he seems astounded at the sight of his own gre ness; at other times, in despair over his own f ures or blunders. In his discovery of himself, discovers a whole new world, and this world is He is tremendously impressed with himself. He unique. He is himself. Never in all the world his life been lived. He wants and wants desperat to live it to the full. He wants to become all t he is capable of becoming. One of the chief sponsibilities of the teacher of Christian doctr is to aid the student to this self-realization. I to aid him to the achievement of sanctity.

> "For me to be a saint means to be myself. We can be ourselves or not, as we please. the problem is this: since God alone possesses secret of my identity, He alone can make me I am or rather, He alone can make me wh will be when I at last fully begin to be. . Not to accept and love and do God's will is refuse the fullness of my existence."[5]

The development of his own personality is major importance for the maturing youth. But true development of personality is accomplished a way little dreamed of by the world. "Whoso wishes to become great shall be your servant; whoever wishes to be first among you shall be slave of all" (Mark 10:44), our Lord directed disciples. "Unless the grain of wheat fall into ground and die, it remains alone. But if it di brings forth much fruit" (John 12:24-25). S are the principles whereby a Christian may to realize the fullness of life possible to him is the way of sacrifice, the way of the cross.

Closely associated with the desire of the ad cent for self-realization is his desire to dedicate life to some supremely worthy purpose. Petty dertakings do not capture his deepest inte Compromises and halfway measures leave him litely, or rudely, cold. One can scarcely doubt the quasi-ecstatic enthusiasm of Nazi youth an Communist youth, however misdirected, may been at least for a time sincere. Any adoles worth his salt has likely dreamed of changing world, or at least a portion of it.

The desires of Catholic youth for self-realiza and for self-dedication are fulfilled in the same perience, that of participating in the Sacrifi Christ in holy Mass. It is one of the paradoxe the Christian life that in precisely the measur which a person surrenders himself to God he a same time realizes and fulfills himself most fectly.

Christian worship — the Sacrifice of Christ present sacramentally in the Mass — is the

nter and summit of the life of the Church. In nion with Christ crucified, and only in Him, is it ossible for a person to find his own self in truth. n union with Christ in His sacrifice, and only so, it possible for a person to achieve the supreme ork to which he is called as a child of God: to ive glory to God and to become a saint. Self-alization and self-dedication are achieved together rough intelligent, active, devoted participation in ie Sacrifice of the Mass.

Study of the series should lead students to a ronger conviction of the meaning of Christ for iem. It should bring them to a more complete edication of their lives to God in union with hrist in His Sacrifice. Their concept of self-dedi-ition expands with their deepened knowledge of od, of themselves, and of the world. When they me to assist at the Mass, they come as mature embers of Christ carrying their portion of the oss of Christ for the redemption of their world.

3) *Concerning His Desire for Freedom.* How ould the Christian educator react to this desire? hould we repress this tendency of youth as much s possible for the sake of order and to strengthen n them the virtue of obedience? Should we, on ie other hand, let the uncontrolled tendency have ll play? Neither of these extremes is justifiable. Vith their developing maturity, it is right that dolescents should become more independent of dult control, whether of parents or teachers. The ondition of this independence, however, should be heir proved readiness to govern themselves in ac-ord with the demands of reason enlightened by aith, that is, in accord with the law of God.

The adolescent is at the point of decision. Even ough he may have obeyed God's law faithfully s a child, there lie before him now new tempta-ons and new struggles. Old securities may be avering. Obedience which he gives now will be ncreasingly a matter not of routine but of deliber-ion. With his growing sense of self and desire or autonomy, his obedience can become more sig-ificantly an expression of his love for God.

When the adolescent perceives that his keeping God's law, his keeping of the Ten Command-ents, is not merely a negative thing but an actual roof of his love for God, a way of dedicating him-lf to God, his life takes on a new meaning and urpose. He is eager for action in line with this ew purpose — action not planned and directed by nother, but that which he himself initiates, under-kes, and carries through.

It is of maximum importance that our young eople learn to act independently as Christians and take the responsibility for their actions. It is ot enough that they know God's plan for them. is not enough, even, that they love it. It is necessary that they proceed to live in it, and life for man entails free responsible actions.

> "The weakling passes his time in wishing; he undertakes nothing. The strong person, on the contrary, is the one who having decided, begins at once to do; he begins with zest and enthusiasm; he gives no thought to the difficulties he may encounter."[6]

If there is so much delinquency among youth today, is it not chiefly because no one has taught them to desire great and worthy things and to have the courage to undertake them? Vision, desire, courage are needed.

Teachers must be prepared to arouse young people today to *act* for Christ. They must learn to move out from dreaming into action, to the doing of particular concrete things now. And the point is that whatever is to be done must be proposed, initiated, and done by the young people themselves. It must be their action from start to finish. One of the most serious responsibilities of Catholic teachers today is not to overcome the adolescent's eagerness for independent action but to foster and guide it.

Throughout *The Christian Life* series the objective has been to contribute to the Christian formation of the adolescent. In the measure in which this objective is achieved, graduates of our Catholic high schools will stand forth in today's world as living answers to the question: "How does a man behave to whom the Incarnation and all that it implies has become a living fact . . . ? How does such a man feel, how does he act, what does he dare, what view does he take of man in life and death? What sort of mind has he, what sort of heart, what sort of character?"

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[1] Dom Anscar Vonier, O.S.B., *The Christian Mind*, p. 4.
[2] Christopher Dawson, *Enquiries into Religion and Culture*, p. 309.
[3] Pius XI, Encyclical, *The Christian Education of Youth.*
[4] Louis Guittard, *Pédagogie Religieuse des Adolescents* (Paris, 1954), p. 112.
[5] Thomas Merton, *Seeds of Contemplation*, pp. 26-27.
[6] *Avance au Large* (Paris, n.d.), p. 15.

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As a Christmas Gift

The School and Apostolic Formatio

Vincent J. Giese

AT THE II World Congress of the Lay Apostolate in Rome, in October of 1957, it was my privilege to chair a workshop on the "Role of the School in Apostolic Formation." In preparation for the workshop, reports from many English-speaking countries of the world were sent to me. These reports were surveys on the question prepared for the II World Congress. The goal of our particular workshop, as drafted by the Permanent Committee of the Lay Apostolate, was to discuss "education for an apostolic Christianity through religious education, through the whole curriculum, and in collaboration with the family, the parish and youth movements." We were also asked to discuss the problem of apostolic formation among Catholic students attending non-Catholic or so-called neutral schools.

In my opening paper on the goal of the workshop, based on the advance reports sent to me, I tried to locate the school in the perspective of educating for an apostolic Christianity. I used the word "perspective" advisedly, for there has been a temptation in the past to assign too great a role to the school in apostolic formation, a temptation to require simply too much from one teaching agency of the Church. Too often the family, the parish, and the communities from where our students come have, as it were, washed their hands of the task of apostolic formation. They have abandoned the job to the school. Little wonder, then, that there is so much confusion on the part of educators as to the goals of education.

The school has been asked "to produce young adults who are morally good, socially adjusted and economically secure," as one writer expressed it. In face of all the varying demands upon our Catholic educators to produce various kinds of educated adults, our educators have lost themselves in a multiplicity of educational ends.

With strong pressures being exerted upon them from all sides to produce this type or that type of student, they no longer know exactly what the function of the school should be, let alone where it fits into a program of apostolic formation. Should the school produce intellectuals or apostles, the good student or the wise student, the well-adjusted personality or the democratic man, the narrow s cialist or the well-rounded humanitarian, the bu ness executive, the scientist, the artist? Sho the school itself be organized around the sociolo cal needs of the times, the psychological needs the students, or the rigorous requirements of subject matter? On and on the possibilities can listed. Let us suggest some lines of inquiry.

The Role of the Catholic School in Apostolic Formation

1. *Curriculum.* Not only the religious progr which is offered in our Catholic schools, but a the so-called secular subjects themselves must analyzed, to the extent that they contribute apostolic formation. Here let me simply pose so questions for consideration:

► How shall the body of Catholic doctrine taught so that Catholic young men and women w live the fullness of their Catholic inheritance in t world today?

► Should religion be taught in the traditional w of presenting in somewhat compartmentalized pa ages Creed, Code and Cult? Or is there a need present a great synthesis which will progressiv reveal man as coming from God, elevated to t supernatural life of grace, and destined to retu again to God for an eternity of happiness w Him, only to have fallen and in due time been deemed and placed again on the return road God through Jesus Christ and His Church?

► Can all this be achieved through doctrinal exp sition alone, or must there also be some kind liturgical and apostolic experience built into t religious formation of the student? Can religio formation be achieved at all without some litur cal and apostolic experience which brings the co tent of our faith into the student's personal l while he is still a student?

► To what extent, then, is it the function of t school to provide such apostolic and liturgical i tiation programs and to what extent is it the

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onsibility of the family, the parish and youth ovements?

I am reminded here of the words of Father Terence O'Brien in his report on the Guild of St. ominic Savio in England. He writes: "The great fficulty has been, I think, that without being ware of it, our Catholic education has slipped into aposing an external pattern on children. They acpt it all, the pious practices, even the sacraments, id remain untouched inside. There is no interior evelopment. I don't think this is simply a lack of ethod. The catechetical revival of the last few ecades has been a great thing, but it has not succeeded in making apostles of our children. We ave made the mistake of trying to make our chilen good, instead of making them apostles. There no sanctity without the apostolate."

In the presentation of secular knowledge, we ust consider how the whole curriculum in the hool should be taught, not only that no violence e done to these subjects, that is, that their legitiate objects be respected and not distorted for rposes of religious propaganda, but primarily so at these courses be situated in the perspective of hristian history of God's plan for salvation to hich all history contributes. As a report from cotland indicated, "the child must see God in hisry, God in science, God in the arts. He must see at God's material and intellectual gifts are to be sed for God's glory and the good of society, with e supernatural motive enhancing the value of ery human activity."

2. *Teaching Methods.* I would only caution here at we take a good look at visual education which, hile it has made a great modern-day contribuon to educational method, might become an easy ay out for teachers and result in a neglect of the dividual student on the part of the teacher and so a neglect of student participation in the learng process. The report from Scotland made some cellent observations on this point: "New teachg methods, with their ever-increasing emphasis artificial aids, have their advantages, but hether they foster the development of a personaly is a debatable point; the appeal to the eye and e ear must not stifle initiative, depth of thought id reasoning power. . . . The great danger in e use of visual aids is that the pupil may develop deeper fund of undigested facts and a great dispation of mind, with a resultant weakening of haracter."

Small group discussion appears to be one of the reat contributions the specialized Catholic Action ovements have made to pedagogy. The Inquiry ethod is fast being adapted in the classroom as od pedagogy, without all the trappings of a youth ovement. Religion textbooks are incorporating odified versions of the Inquiry method in their presentation as a means of enlisting student discussion and participation.

3. *Text Materials.* All that we have said thus far concerning curriculum and teaching methods underscores the need for a re-examination of religious textbooks. Perhaps we can discover some criteria for evaluating existing texts to see whether they strive to integrate religion and life, whether or not they incorporate the latest Biblical research, whether or not they remain on the abstract level of the theoretical formulations of the catechism, or whether they have a liturgical and scriptural base. Are our textbooks satisfied with a minimal commandment-approach to morality, or do they try to revitalize the virtues and develop the doctrine of Grace in the matter of religious formation? Do they approach the Church as the Mystical Body of Christ and locate the Mass and the sacraments in this social-context? Or do they present a kind of post-Reformation, defensive apologetical approach to the opponents of the Church? No doubt there are many other questions we could ask of our current religion texts.

If we achieve apostolic formation, we will do so in the school primarily through the religion program we offer. Here we reach all the students, not merely the elite which youth movements often attract. Textbooks, therefore, are of first importance in developing a curriculum. I stress the matter of curriculum and texts because it is at precisely this level where the school directly fulfills its role in apostolic formation. We are dealing with the very nature of the school — education. The family, the parish and youth movements will educate and form in an entirely different way than through an organized program of religion.

4. *Teachers and Teacher-Formation.* Finally, in our analysis of the Catholic school, we must talk about teachers and programs for the apostolic formation of teachers. In the final instant, it is the teacher who teaches. Texts, visual-aids, school facilities and curriculum are at the service of the teacher. In the future of the Church, the laity will play an increasing role in Catholic education. This fact itself has caused some to re-examine the role of the clergy in the teaching of religion, so that they might supplement the lay teacher and religious, particularly in such areas as apostolate, liturgy, social doctrine and guidance. The clergy will become specialists in these areas.

The apostolic formation of lay teachers, especially since they have not had the advantage of either seminary or novitiate, must be of special concern to us, for the Church will need apostolically-minded lay teachers to impart the dynamics of the faith to our youth. What kind of Institute of Theology must we offer them? What kind of specialized Catholic Action movements for teachers —

for those in Catholic schools and those in public schools — must we organize to involve them in the work of re-examining their role as teachers in the apostolic formation of students?

One final note on the role of the Catholic school "in collaboration with the family, the parish and youth movements" in apostolic formation.

We have noted the criticism that the Catholic school tends to monopolize the entire life of the student to an unhealthy exclusion of other educational influences. Both pastors and parents have made it. Pastors, for example, are aware that Catholic school students, particularly in secondary schools, often are alienated from their parishes, with the results that once they leave the school environment, they no longer have links in their parishes. The statistics on defections from the Church among school-leavers are sobering. Pastors feel that after all the parish will be a permanent institution in every Catholic's life, whereas the school is only temporary. Young Catholics cannot afford to break their links in the parish.

As a matter of fact, when a student's life revolves totally around the school — whether Catholic or public — there is a distortion. His life, as he lives it, is not so much school-centered as it is parish neighborhood-centered. Our Catholic schools at times appear oblivious or ignorant of the social pressures which affect their students once they leave school in the afternoon and return to their neighborhoods for family life, recreation, leisure time, part-time employment and parochial life.

Most of these social-patterns are outside the walls of the school. The school can do little or nothing about them, except through parent-teacher conferences. The local community, the family, the parish must face these social factors. Often any change in them requires change in the social fabric of the neighborhood: housing, urban renewal, recreation facilities, rehabilitation of family and parish life.

It is encouraging to note, therefore, that the specialized movements of Catholic Action, such as the Young Christian Workers in England and the Young Christian Workers, the Young Christian Students, and the Christian Family Movement in the United States are alert to this problem of "out of school" influences. Broad-based programs that can be used either in the school or at the parish level are being developed by the Young Christian Students. In England the Pre-YCW and the Young Christian Students have similar programs.

These programs — and the youth movements which sponsor them — recognize the importance of parish-neighborhood-family on the adolescent's life. The YCS and the CFM are now beginning to work with youth in apostolic formation at the parish.

On the grade school level, programs for childr entitled "Plan of Action" are being used by m than 500 groups. Either the religious, the par priest or the laity can act as moderators to th grade school Catholic Action groups. The par priest, when he visits the classrooms once a we can use the Gospel, Liturgy and social inquir and thus introduce the children to the apostola These programs are available from the Catholic A tion Office, Box 181, Notre Dame, Indiana, a cost 50 cents.

Apostolic Formation of the Pupils of Public Schools

Whereas we are able to approach the Catho school from within, as it were, to determine h we might bring it to full potentiality in maki apostles, we must change our perspective in face the public school. We must, as it were, step o side the public school, over which we have lit or no control insofar as religious instruction curriculum go, and develop our own program f religious formation.

These things we can set down as true: the pu lic school, at best, will be neutral on religious ma ters; the so-called secular subjects will not be p sented in a Christian perspective, unless per chan handled in a deft way by a Catholic teacher; some cases the presentation of secular subjects w work against the Church, or be overly distorted f political propaganda purposes; many Catholi teach in the public school, but whether or not th have any sense of an apostolic vocation will depe upon how the Church can reach them and impart them some kind of apostolic formation.

In face of this situation, the Confraternity Christian Doctrine has developed elementary a secondary schools of religion in a valiant attem to supply the benefits of a Catholic school. Pries and lay people working in these schools of religi — particularly at the secondary level — recogni definite handicaps in attaining their aims. Ma of the public school students never or very irreg larly attend the offered classes; time is ve limited, usually twenty-five or thirty hours a yea teachers trained in doctrine and pedagogy are i sufficient in number to meet the need. Fully pr pared to meet this last problem, the CCD trai an ever-increasing number of teachers for schools of religion. Catholic teachers in publ schools are pre-eminently suited to this form the apostolate and should be encouraged, althou almost any Catholic college graduate should be ab to teach religion.

Many dioceses in the United States operate und a Released Time program in the elementary schoo

tudents are released from the public school one our a week for religious instruction. These in-ructions usually are taught by the religious Sis-rs at parish schools. The Confraternity of Chris-an Doctrine has developed a complete program of xtbooks, curriculum, teacher-training, and peda-gy for Released Time.

In the public high schools, however, the situation quite different, for there is very little Released me provisions — mostly because facilities for aching a Released Time program could not be rked out, even if the Church had the privilege. lieu of this Released Time program, the CCD s been developing High Schools of Religion. ese indicate how much the CCD is alert to the eds of public high school students, who consti-te more than 50 per cent of the total Catholic udent body.

With the recent suburban growth near large cities — and a consequent inability of the Church to build Catholic high schools fast enough to meet the needs — the High Schools of Religion of the CCD are growing in number. Fortunately, the CCD has called upon the laity to help in this work. Home Visitors, Helpers and Teachers are needed, and these must be recruited in large part among the laity. Parish units must be organized and personnel trained; teacher-training courses must be developed on the diocesan level for accrediting lay teachers. A whole new area of intense activity is developing in this phase of CCD work.

Here again, curriculum, text materials, teaching aids and teacher-formation courses must be developed — all within the limitations of the program and cognizant of the special needs of public school students.

Why Teach Liturgy?

Mother Emmanuel

Liturgy and Education

WRITERS of popular works on liturgy have an incurable tendency to be apologetic and the defensive. It is a fact: the word "liturgist" uses misgivings, brings a curl to the lips, with snort of impatience or perhaps a long-suffering h. The liturgically-minded are still regarded as re or less harmless eccentrics by thousands of tholics, and it would seem that a fair number our Catholic schools still linger in this twilight ignorance, prejudice or inert indifference. The e to be apologetic is over. It is time to be up l doing before another generation of children s reached manhood.

n many cases Catholic educators tend to think liturgy as an extra, something superfluous, an istic or archaeological frill perhaps, or else a siness about rubrics — certainly not an essen-l feature of Christian worship. We do our best, h people may say, to teach children their Faith: Creed, the Commandments, the Sacraments; y must learn how to pray, how to live the Chris-n life; they must become familiar with the life Christ, with the Bible and with Church History. are expected to teach all this and more in the ce of three hours per week at the very most. Apologetics and Catholic social teaching have already been added to the program, and now we are asked to find room for liturgy as well.

The answer to this is that liturgy is indeed not an essential feature of Christian worship. Liturgy is Christian worship. It is the cult of the Church, the public offering of homage and thanksgiving that is officially made to Almighty God. "It is the whole public worship of the Mystical Body of Jesus Christ, Head and members."[1] Secondly, it is the means appointed by God to unite us to Himself: through the living of the liturgy the Church incorporates us personally into Christ and makes us grow in that union with Him. "Christ is built into the souls of men and grows in them . . . souls also are built into Christ and grow in him."[2] Seen in this light, the liturgy is no longer an extra branch of teaching but rather a vast living structure into which all the elements of a school Religious Instruction course will fit with a marvelous cohesion. For those who teach, the question becomes less that of introducing more lessons, than that of presenting one's subject matter in a certain light. It is false pedagogy to argue that catechism classes are one thing and divine worship another. Catechism is not a class subject like Chemistry or French, to be learned and later forgotten. Chris-

tian doctrine is studied that it may be believed, and belief springs from the willing assent of the whole mind and finds its logical expression in worship. Any attempt to keep the two in separate compartments can only lead to catastrophe.

If the liturgy is the Church's own divinely-inspired worship of God, then no *bona fide* Catholic educator can contemplate by-passing it. If he attempts to do so, his teaching runs the risk of losing that authenticity and cohesion that are absolutely essential if the message of Christianity is to take root in the hearts and minds of his hearers. Every Catholic school has a grave responsibility in this regard: it is not knowing the catechism by heart that will save souls, but the living of the catechism, the being grafted into Christ, into His Body which is the Church. "For the achievement of holiness, the worship which the Church, united with her divine Head, offers to God, is the most efficacious possible means."[3]

These words of Pius XII are a challenge to Catholic schools. If the response to this challenge were more whole-hearted, the so-called leakage problem would be less acute. "Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." This commission given by our Lord was not only to instruct but to give life. That life, that contact with God is achieved above all through the living of the Church's incomparable liturgy. But if a child has learned his religion more or less without reference to the liturgy, if he has reached the age of 15 or 16 without acquiring any liturgical sense, the chances of his doing so later on are but slender and his spiritual life will be correspondingly impoverished.

The problem for the teacher is therefore not one of inserting extra material into his or her already bulging syllabus. Rather, the reverse process takes place: a liturgical training is spread out over the child's whole life, received in tiny unnoticed fragments that may crop up in any context, in any class or conversation. It is in the very atmosphere of his upbringing. To say that a liturgically-minded religious training is not the business of a group of specialists only, but of every member of a school staff, is but to repeat a well-established principle: the all-permeating character that is true of any Catholic education.

Sentire cum Ecclesia

If further proof of the importance of liturgical training for children is needed, one has only to read the magnificent encyclical of Pius XII on the liturgy: *Mediator Dei.* The Holy Father's language is unambiguous: ". . . The most necessary thing of all is that Christians should live the liturgical life, and nourish and foster the liturgi spirit in themselves."[4] And among his concludi remarks there is the following plea: "We vent to hope that these admonitions of Ours may m the indifferent and the unwilling, not only to t a greater and more enlightened interest in the urgy, but also to foster its supernatural influe in their lives, according to the words of the Ap tle: 'Do not stifle the utterances of the Spirit.' This clearly-expressed wish is no innovation the part of the present Pontiff. His predecess had already urged a liturgical revival. St. Pius in his *Motu Proprio, Tra le Sollecitudini* (19 and *Abhinc duos Annos* (1913), and Pius XI the Apostolic Constitution, *Divini Cultus* (192 These are solemn pronouncements of the Chu and we cannot disregard such an appeal made three great Popes of our day and still call c selves authentic Christian educators.

Is the teacher of doctrine in a position to dec just what he shall give his pupils and what he withhold? Can he, in conscience, allow himself arbitrary choice in the matter? Is he not rat one chosen by the Church whose message h strictly bound to preach? How easy it is, un tingly to confuse the truth with one's own tr and yet how few would ever think of asking th selves: am I teaching the Church's doctrine, or own version of it? The point was put forcef to an audience of some 5,000 Catholic priests educators not long ago by Mgr. Renard, Bisho Versailles: "To teach learnedly the reality of Ch we must be of the Church, be sent by the Chu and teach in the name of the Church."[6] His L ship went on to state the twofold purpose of ligious instruction:

► To bring to each individual the Word of vation (Verbum Salutis), the Light of Life men Vitae) — Word and Light which are Word Incarnate.

► To make the Church, which is the Body Christ, grow by the total adherence ("adhé plenière") of baptized Christians to her doct and her life.

"Without a deep awareness of the liturgy, auth faith is impossible," a distinguished prelate has recently. From a variety of angles and approa this issue of AP has endeavored to draw out so the consequences of that statement. In this ar Mother Emmanuel discusses the meaning of the lit and makes some suggestions as to how the litur spirit can be inculcated in schools. Mother Emm has long been active in the liturgical renewal in land.

turgical Possibilities: The Liturgy" and "Liturgical"

A difficulty now arises as to how this liturgical aining is to be given, a difficulty inevitable in rls' schools especially and in day schools doubly . The problem is bound up with the very defi- tion of the liturgy itself. The liturgy is the icial public worship of the Mystical Body, Head d members, and as such it can only be conducted lawfully authorized persons — the bishops and iests of the Church — and under certain care- lly regulated forms. "The Church at the bidding her Founder continues the priestly office of sus Christ, especially in the liturgy."[7] And this, e Pope goes on to say, she does principally in ree ways: firstly through the Mass, secondly rough the Sacraments, thirdly through the Di- ne Office.

In most boy's schools the possibilities are not all. Many priests are available and different asses for various groups of children can be ar- nged. If some of the priests in the community parish work, it is not difficult to see that the ys assist at ceremonies of Baptism, Confirmation d even Matrimony, and become familiar with em. Serving on the altar and helping in the sac- ty are privileges taken almost in one's stride. om time to time there will be an Ordination in e community. These are only some of the factors at make it comparatively easy to maintain a althy, vigorous liturgical life in a school of this id.

Some convent schools have their own resident aplain, it is true, but more often than not he is her an elderly retired priest for whom active rish work is no longer possible, or a semi-invalid, a man whose time is taken up with theological, blical or literary work. High Mass is perhaps yond his powers and he may or may not tolerate laily dialogue Mass. This state of affairs is only be expected. The ever-growing need for priests this country and in the mission field is a source perpetual anxiety to the Hierarchy and all active l enterprising members of the clergy are ur- ntly needed in parishes, seminaries and boys' ools. They simply cannot be spared.

Furthermore, the number of convents in some ceses is very considerable and it is no easy mat- for the bishop to find enough priests to pro- e for their spiritual needs. In the majority of es there cannot be a resident chaplain. Mass is d by a curate from the parish church or by a mber of a neighboring religious community. is means that in most schools for girls the ount of liturgy strictly so-called is somewhat ited. We must not of course underestimate the portance of the one Mass which forms the focal point of each day. Perhaps there will be a sung Mass on the greater feastdays. The sacrament of Penance is available once a week in general. The recitation of the Divine Office is found in a few schools but is the affair of the community and not of the children except in cases where they attend Sunday Vespers or Compline. Out of approximately 100 hours in the week (discounting time spent in bed), five and a half hours is the maximum time devoted to the liturgy.

Does this imply that the attempt to give a liturgical training is a vain one, doomed from the outset? Emphatically no. The answer to the problem lies, it would seem, in the distinction between liturgy proper (the Mass, Sacraments and Divine Office), and that which is merely liturgical, i.e., related to the liturgy as closely as possible in its inspiration, texts, music, etc. Thus, to take random examples, a novena to the Holy Ghost, school morning prayers, or the presentation of the doctrine of Purgatory might take a liturgical form although not one of them bears the sacred character of the liturgy itself.

What is important is to keep in mind the distinction between liturgy proper and the merely liturgical, so that the children, as they grow towards maturity, do not form a blurred sense of values. They must realize, for instance, that their singing of the Passion in plain song on Good Friday, though done in the chapel with all the school and staff present (and after many days' rehearsing, perhaps), is a much lesser act of worship than any weekday Mass attended by only a handful of people. This kind of thing does not need to be emphasized as some facts do, but it does need to be pointed out from time to time, perhaps in the following way: the teacher dictates a list of familiar religious acts or practices, and makes the children number them off in order of importance, underlining three times the supremely important ones, twice the very important, and once the important.

This device should only be used with older children capable of fairly mature and balanced thinking. When their efforts have been seen by the mistress, the list should be gone through again carefully and copied out correctly, giving the class plenty of opportunity for discussion and explanation. It can give rise to a fruitful debate on the real meaning of prayer and helps children to acquire objective standards of judgment.

This whole question of values in religious matters needs to be treated with the greatest care and delicacy. Never should one give the impression that such and such a practice — devotion to a certain saint, the wearing of a scapular, the habit of daily meditation — is to be despised because it is non-liturgical. The Holy Father is most emphatic about this, pointing out that liturgical worship is not in

opposition to subjective personal piety, but is often supported and fed by it. He sums up the situation: "It is true that liturgical prayer, being the public prayer of the august Bride of Christ, is superior to private prayers; but this superiority does not mean that there is any conflict or incompatibility between them."[8]

Education Is Experience

I have repeatedly used the expression "teaching the liturgy." The term "teach" and "learn" are, however, analogous ones that vary with what is taught as well as with the being to whom the lesson goes. You can teach a retriever to fetch game, or a collie to maneuver a flock of sheep; the action is slowly mastered by means of demonstration, repetition, reward and punishment, until it becomes a quasi-instinctive response to a certain stimulus. You can teach a child multiplication tables or the cases of *mensa*. In both instances memory plays a large part, but in the second the learning process is helped by more or less deliberate concentration on the child's part, of which the dog was not capable. When appreciation of art or literature or music is taught, other factors creep in: the teaching becomes but an opening of the way, as it were the shining of a torch down a dark track through an enchanted wood; there are gates to be unlatched at intervals or clambered over, a stream with slippery banks ready to catch the unwary, mysterious lovely things barely glimpsed under the trees, beckoning you down 100 paths at once. This kind of learning penetrates to a much deeper level in the human person.

But there is yet another kind where the whole person is *engagé* — in the learning of loyalty or gratitude, for example. Here it is not only memory or sheer repetition, concentration, intellectual or imaginative faculties that are involved, it is the *moi*, the self. That which is taught at this level is not just a question of remembering, knowing or willing, it is a question of being. This is the level at which we should try to "teach" religion to children. Talking to them, learning by heart, exploring the Scriptures, producing liturgical charts or eloquent treatises on apologetics, none of this avails if it does not correspond to something in the child's life. It must have contact with more than his classroom surface; it must have roots that thrust down into his whole self. True education is guided experience. To see one's religious teaching in terms of living, in terms of reality here and hereafter, that is the absolutely vital thing that deserves every effort.

It is an immense task. There are difficulties at every turn: overcrowded classes and shortage of suitable staff, the indifference and bad example of some parents, the worldly interests and tastes of the children themselves. Films and filmstars, tractive clothes, friends of the opposite sex, sci tific discoveries and inventions, dancing and da music, gramophone records and television — th are powerful allurements, not intrinsically wro but easily leading to a materialistic outlook. Th has been in the past a dearth of good books class use, as compared with those available school subjects (this situation is now improvin The new catechism is still to come. These factors have thrown a heavy responsibility on teacher.

The problem of making Christianity an auth tic part of these children's lives, in spite of all stacles, is a problem indeed, but one that is finitely worth tackling, and not only in moments discouragement must we remember the power prayer. If a certain measure of success could achieved, the sad fact of after-school leakage w be remedied in part at least, for religion would more deeply planted in the lives of young pe and would be a greater help and strength to t in facing the worldliness and materialism that rupt our society.

Here a liturgical training is of the grea value. In the first place the union with brought about by the Mass and the Sacrament closer than that achieved by any other means. child who knows and loves and lives the Mass already armed magnificently against temptat to come. This alone is of capital importance. ondly, the Mass and the Sacraments are acts w are not (or should not be) specifically conne with school. Doctrine classes come to an end v school life but the liturgy does not; it will tinue day by day and week by week, year in, out. The value of this continuity in safeguar the faith of young people is hard to overestim but it will only bear fruit if the school knows to develop a liturgical sense in good time. I natural for children to look upon school-leavin a break in their lives; a new horizon of glamo independence opens out; they think of themse as having finished with lessons and learning, school uniform, games and rules. Some chil will promptly discard punctuality, early bed early rising, tidiness and all manner of self-d pline and physical discomfort.

How many will include Christian worship to this category?

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[1] *Mediator Dei.* C.T.S. para. 20.
[2] *Mediator Dei.* C.T.S. para. 18.
[3] *Ibid.*, para. 28.
[4] *Mediator Dei.* C.T.S. para. 210.
[5] *Ibid.*, para. 219.
[6] Second National Congress of Religious Teac Paris, April, 1957. Paper on *La Catechèse pour l dans l'Eglise.*
[7] *Mediator Dei.* C.T.S. para. 3.
[8] *Mediator Dei.* C.T.S. para. 41.

An Awareness of Mystery

Bernard G. Murchland, C.S.C.

N ONE of his plays *(Palace of Sand)* Gabriel Marcel develops a theme that strikes me as ing of great relevance to our religious situation day.

Moirans, the principal character, is a politician. e is a conservative and a staunch defender of hat he considers to be traditional Catholic values. hus he is opposed to the divorce of one of his ughters. But Moirans' position suffers a sudden versal when he learns that Clarissa, another of s daughters, has decided to become a nun. The ea horrifies him and he attempts to dissuade her. ut why, if his faith is real, does he object to his ughter's consecrating herself to a high religious eal? The logic of the situation forces Moirans admit that his devotion to religion, or to a reli- ous frame of mind and tradition, is not real faith. suddenly occurs to him that his religion is eaningless, empty and childish.

Clarissa is profoundly perturbed by her father's action to what she believes to be her true voca- n. She feels that she is somehow responsible for r father. Yet she cannot bear his continuing to se as a champion of the Catholic faith. She begs m to give up politics. He answers that he will do if she will renounce entering the convent. This tificial barter increases the conflict. Contradic- n is compounded by deceit. As both parties pro- ed to carry out the bargain a curtain of hopeless- ss falls between them. Clarissa drags her way rough life, refuses to marry a man she loves and finally reduced to a shadow with no claim to her heaven or earth. Moirans learns that it is possible for a man, contrary to what he had ought, to shut himself up within himself, "to live mply in his thoughts or in what he would like to his thoughts." He had finally become a total ctim of his own inability for reflection and hon- ty.

This drama offers several levels of interpreta- n. It indicates, first of all, that there is a very al difference between faith and what we fre- ently mistake for faith. But in a deeper sense, believe it lays bear that perversity which inclines an to strip reality down to manageable propor- ns, to a convenient framework of predictable ws and reliable customs, to something we can con- front with a satisfactory degree of omniscience. This seems to be largely the attitude, if we may speak of an attitude, of technology towards the physical universe. This was obviously Moirans' attitude towards the reality of faith. He didn't want religion to be anything other than his idea of it. In this manner he felt safe with it, even superior to it. He could handle it, so to speak, and subject it to his own mental apparatus. In a word he deprived religion of the enriching dimension of mystery and reduced it to a quite colorless fact or, better, a problem with which he dealt according to his lights.

The distinction between "mystery" and "problem" here is quite crucial and places us squarely before one of the central issues of our time — namely, the difficulty of making an intelligent case for religion. One confronts a problem; one lives a mystery. A mystery involves us personally; a problem is an impersonal concern. We can step away from a problem, we can walk around it and survey it calculatingly. But we cannot separate ourselves from a mystery that we clearly recognize as such. It relates itself to what is most interior in us and, with some urgency, stirs us to commitment. Problems are divisive; mysteries are unifying. A problem permits a number of solutions. A mystery permits only of some form of acceptance. The problematic is always exterior to man; it can be circumvented. The mysterious is all encompassing and reflects its own radiance and meaning upon us.

This englobing an ennobling sense of mystery is obviously not restricted to, or even primarily concerned with, what is commonly referred to in theology as "a mystery" — the Trinity, for example. It is much more inclusive. It is, in fact, *a certain, indeed the most important, dimension of reality.* Moirans was essentially *one who denied mystery.* Perhaps Marcel had this fundamental distinction between "problem" and "mystery" in mind when he wrote the play. Elsewhere (in his essay, *Being and Having*) he wrote:

> A problem is something which I meet, which I find complete before me, but which I can therefore lay siege to and reduce. But a mystery is something in which

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I myself am involved, and it can therefore only be thought of as "a sphere where the distinction between what is in me and what is before me loses its meaning and its initial validity." A genuine problem is subject to an appropriate technique by the exercise of which it is defined; whereas a mystery, by definition, transcends every conceivable technique. . . . We must carefully avoid all confusion between the mysterious and the unknowable. The unknowable is in fact only the limiting case of the problematic, which cannot be actualized without contradiction. The recognition of mystery, on the contrary, is an essentially positive act of the mind, the supremely positive act in virtue of which all positivity may perhaps be strictly defined.

Let us illustrate these remarks by an example or two. I feel quite strongly that the fast-developing and various funeral arts of today are cloaking the naked and deeply mysterious reality of death with great confusion and superficiality. They distract our attention from the fact that every death is really only a part of that unique, inevitable death each of us will one day have to come to personal terms with. They insinuate that, after all, death is really only a temporary inconvenience, a corpse that must be disposed of with as much joy as possible . . . and then forgotten.

Thus the vital bond between the living and the dead, and consequently between the living and the living, is progressively weakened. Death is ignominiously denied that gravity which gives life an essential quality of tragedy and without which life would be little more than a puppet-show, a kind of idiot's delight. That dimension of ambiguity which engages out freedom is cut out of the act. Death becomes an arid phenomenon, deprived of intrinsic significance and no longer open to great possibilities. It is, in a word, no longer a mystery which would surround life with an atmosphere of meaning from which vital values of awareness, experience and intimacy could be derived. It is not, to use other terms, a *presence* which evokes a deep, personal reaction from us so much as an *object* which prohibits us from benefiting by the insights that come from recognizing the inevitable in terms of our own destiny.

Let us now take the less ultimate example of illness. Almost any kind of illness can constitute a break in routine which permits us to grasp the precariousness of everyday life which is normally considered a settled matter. Illness establishes a certain insecurity within which values tend to sort themselves out and fall into perspective. But this is only possible insofar as our illness is *present* to us, that is only insofar as it in some way integrates itself with our personality and contributes to our attitude towards those values which most concern us.

Consequently, the doctor's objective analysis of sickness is not sufficiently respectful of its mysterious dimension. It is not so much what our illness might be as the attitudes it stimulates in us that matter. Nor would a priest, for example, who co forts a sick person with well-worn clichés about trial from God to be offered up" come any closer the mystery of illness itself. Mystery is reach only at a certain level of transcendence, at a poi where its meaning *for me* can be at least vagu apprehended. That is why poetry, or any form art, is essentially in the service of mystery: strips things, a rose for example, of their obj tivity and separateness and raises them to a sy bolic level where the objective and the perso meet. That, too, is why religion as such can often be a mere object, something-out-there. necessary mediation process must lead us to reco nize its meaningfulness or, what amounts to t same thing, its meaningfulness *for each of us i dividually.*

We might at this point note the following p sible meanings of mystery:

► It indicates first of all something inexhaustib something beyond the total grasp of our und standing, a reality that cannot be pieced togeth in any kind of logical or scientific totality. It is constant challenge and stimulus to our desire f understanding. In other words, it is a reality th engages our *being* in *a search* and might be d scribed as *that which puts us in a constantly que tioning frame of mind.*

► Mystery is also a reality that is partly reveal and partly hidden. Insofar as it is revealed it co pels our attention; insofar as it is hidden it beck or invites further investigation. As such it is source of values and a means of personal enric ment.

► It is a reality which is both anterior and sup rior to us. We can approach it only in an initi act of humility combined with vigorous initiativ It stimulates on our part intense activity with the confines of a certain superior, expectant pa sivity.

► It is, finally, a reality which reveals a certa sacred character because it orientates us towar the unknown and, ultimately, towards the totali of Being. Something reveals itself to us as my terious in the measure that we envisage it in lation to this totality. We are properly disposed grasp the mystery of reality when we go beyond natural categories to understand the connection each thing with the source of Being and in so doi find the means to integrate our own existences wi the Principle of all existence and all value. My tery confronts man with a basic option: either belongs to himself or he does not belong to hims and therefore is dependent upon a creative pri ciple which transcends him.

Mystery, quite clearly, is at the very antipod of rationalism. Yet it by no means depreciat

an's rational ability to set himself on the way of ystery. It is, so to speak, reason's recognition its own limits, that crossing-over point beyond nich the presence of reality is felt through evoca- on and symbol. The human spirit is essentially t-pushing. It thrives best within the *elasticity the unlimited* which is as close as we can come a definition of mystery. Thus mystery is not a nd of "common property" that can be handed wn through the instrumentality of an acquired scipline. It is essentially an appeal to man's epest resources and it knows no other boundaries at those of its own dissatisfaction with any re- lts it can achieve. When the dissatisfaction, the easiness, the questioning disappears, and we have stead the sense of being snugly settled and com- rtably at home, human creativity atropies.

To return for a moment to our friend, Moirans, seems clear that whatever creative potential was ithin him was never released. When the tran- endent, unexpected, mysterious dimension of re- ity intruded upon his neatly categorical perspec- ves, when the totality brushed close to the par- al view of things he had carved out of reality, he iled to respond. He had accustomed himself to a nd of twilight zone, a shadowy gloom, and when e light broke in life became unbearable. In *hosts,* Ibsen has one of his characters speak these es, which express the condition of all the oiranses of our age: "I am half inclined to think e are all ghosts. It is not only what we have in- rited from our fathers and mothers that exists gain in us, but all sorts of old dead ideas and all nds of old dead beliefs and things of that kind. ey are not actually alive in us; but there they e dormant, all the same, and we can never be d of them. When I take up a newspaper and read I fancy I see ghosts creeping between the lines. ere must be ghosts all over the world. They ust be as countless as the grains of sands, it ems to me. *And we are so miserably afraid of e light, all of us.*" (Emphasis added.)

Mystery, as we understand it, therefore accen- ates man's creativity; the power he has within m to generate new forms of activity, to recast e old in terms of the new, and transmute reality terms of what might yet be. "I believe in all e things that are not yet," Rilke has said in a mous line. That might serve as the motto for those who would give themselves over to mys- ry. It strikes me that not the least achievement modern literature has been its effort to explain an to himself with fresh terminology and a wealth symbolic detail. The artist, and particularly the velist, is perhaps more capable than anyone else showing us something of the sacredness that is ielded by the density of facts. The novelist com- unicates to us something which ordinary condi- tions of life condemn us merely to glance at. He seems to touch that living center, that interior and transcendent reservoir of value, and works what we have called the "elasticity of the unlimited" into the shape of meaning.

The relevance of these observations to man's search for an authentically mature grasp of faith seems to me quite immediate. An awareness of mystery is the necessary condition of any valid religious position. I believe one, perhaps the, essential characteristic of the religious man to be a questioning, live consciousness of the unlimited totality of things and, by that same token, a profound distrust of any static manner of thought. I am reminded here of Jean Cocteau's letter to Maritain in which he said: "It is a serious error to take conventionalism for a kind of humility. God will not stand any kind of lukewarmness. He demands silence or boldness. . . . Heaven would shock the earth. It is enough to contemplate the gait of Jesus to realize that heaven could not be official. Jesus refuses to make a career. He wants to be born and die every minute."

Such an attitude is necessary to us if we are to establish a certain spiritual autonomy within which we may come to an understanding of ourselves. One grows weary of the known for the simple reason that one intuitively recognizes it to be the lesser part. A consciousness of the unknown richness of the life we have been given is the generative principle of the human race. This attitude impels us to recreate what has been handed down to us by the Fathers. Far from abolishing tradition, this recreation strengthens and vitalizes it. Thus we will be cautious of any kind of glibness in matters of faith.

Grace, for example, will not be conceived of in terms of definitions or mechanics. Rather it will be understood in terms of a *quest* for identity, a progressive immersing of self into the totality of presence and meaning. Sanctity, and how familiar all of these categories are, will not be conceived of as observances and the result of gliding along the rails laid down by someone else. Rather it will be understood as a *tension,* a skillful and personal maneuver of balancing opposites. Truth itself, and how static that tends to become, will be understood less as "something we have" than as the final framework of existence within which search always takes precedence over acquisition.

These matters are difficult to express. The realities of mystery cannot be systematized. They can only be hinted at. As the flicker of light on the frontiers of the night, the presences of mystery constitute an invitation to plenitude. It rewards those who undertake this demanding but liberating journey with the joy that only those can know who realize that they do not see the whole.

ROUNDUP

THE CHURCH

The Flourishing CCD

In Rome, around 1560, a hatmaker named Mark Sudi founded the Society of Christian Doctrine for the instruction of children and adults. His work was greatly extended by Henri Pietra of Piacenza, who left his business, became a priest, and under the guidance of St. Philip Neri brought many to the service of God. As the Association developed, some members resolved to live in common and took the name Doctrinarians, while the others remained in the world and formed the *Confraternity of Christian Doctrine.* Two years later Pope Pius IV made the Church of St. Appolinaris the center for the CCD. Nine years later Pope St. Pius V recommended that it be established in every parish.

Not until St. Pius X's encyclical letter *Acerbo nimis* (April 15, 1905) was the CCD revived in modern times. He states: "Now, if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations, if they are not instructed in time in the doctrines of Jesus Christ."

The pronouncement of St. Pius X gave rise later to the decrees contained in the New Code of Canon Law under which the Confraternity must be established in every parish. Pope Pius XI instituted the Catechetical Office in the Sacred Congregation of the Council on June 29, 1923, with authority to regulate the teaching of the Catechism throughout the world. He wrote: "Let the pastors and others having the care of souls always remember that catechetical instruction is the foundation of the whole Christian life, and that to the proper giving of this instruction must be directed all their plans, studies and labors." Pius XII, in a letter to the hierarchy of the United States, *Sertum Lætitiæ,* gave special mention to the CCD.

At their annual meeting in 1934, the Archbishops and Bishops of the United States appointed an Episcopal Committee for the Confraternity of Christian Doctrine. A publications department and a National Center under the NCWC were then established.

How has the CCD flourished in the United States since 1934? To get this report, we interviewed Father Bertrand Gulnerich, Field Representative of the National Center. A diocesan priest from Buffalo, New York, Father Gulnerich has been the "man in motion" for the CCD for four and one half years. Twenty-two years ago this fall, Father's pastor sent him to the Second National Congress of the CCD to gather information for his parish. He returned to organize a parish unit of the CCD. Then he became associate director of the diocese, until the Episcopal Committee asked for his release to serve full time at the National Center.

As Field Representative Father Gulnerich ranges far and wide in developing the CCD in the U.S. Among his duties, which keep him literally living out of a suitcase, he must:

► Organize regional Congresses (six this year).

► Conduct Priest Institutes and Sister Institutes — which usually are two-day training and informational programs. He also conducts institutes for seminarians.

► Establish contact with the NFCCS and the Newman Club Federation, both of which have commissions for the CCD.

► Work with non-Catholic educational associations (the NEA and the Religious Education Association).

► Keep in contact with the Ca chetical Office in Rome, the Ca chetical Institute in France, and t International Catechetical Center Brussels (where he gave eight l tures on the CCD last fall, after tending the II World Congress the Lay Apostolate), and CELA (the NCWC counterpart in La America, which now has a CCD s retariat).

► Contact the members of the L Committee of the National Cent which is composed of lay delega of various dioceses around the tion.

After four and a half years w the National Center of the CC Father Gulnerich feels that C at this time "needs an awareness the part of the laity of their defin responsibility as Catholics to ass in the extension of the Kingdom God on this earth through prepa tion and work as members of militant Church."

"My experience convinces me," added, "that we the clergy sho openly manifest an acceptance what is being asked for by the Vic of Christ when he said, 'it is cle that the ordinary layman can solve — and it is highly desira that he should so resolve — to operate in a more organized w with ecclesiastical authorities a to help them more effectively their apostolic labor.'" (II Wo Congress of the Lay Apostolate)

In Father Gulnerich's estimati the Parent-Educator program of CCD is the foundation of any p ish effort because it starts religi education in the beginning (rat than after six years) and because puts religious education back in home and will pay dividends la when the children begin school.

The Parent-Educator Section the CCD seeks to impress u Catholic parents the fact that th function as teachers of religion the home is a God-given assignme Its program is planned not only arouse fathers and mothers to awareness of this great duty but offer practical direction towards fulfillment. Father Gulnerich es mates that hundreds of thousa are now participating in this p gram in America.

The systematic, pre-school p gram begins when the child is bo

t offers the parents a system of education based on the psychological growth of the child. Every three months CCD has visitors bring this program (in leaflet form) to the home, then sit down and discuss it with the parents, thus developing a healthy relationship between the parents and the CCD member. This is an instance where the laity teach religion in a direct way by giving their children basic knowledge of God, the Blessed Virgin, Christ and prayer.

Actually, the CCD offers a "cradle to the grave" program of catechetical instruction. The Parent-Educator Section is geared first to the preschool child, with emphasis on the parent as teacher. On the elementary and high school levels, schools of religion are established for Catholic students attending public schools. For adults, there are Discussion Clubs, Convert Inquiry programs and the reclaiming of fallen ways (Apostolate of Good Will).

In all these programs, the parish executive board is the key in organizing a full-blown CCD program in the parish. Home Visitors (Fishers), Helpers and Teachers are needed across the board to make the CCD effective in the parish. For all these tasks, the CCD has called upon the laity and has set up training programs to equip them for the job.

The program for Catholic students attending public grammar schools is still largely voluntary, although some dioceses are organized on a Released Time basis, by which students are released from classes at public schools once a week so they can attend religious instruction. It is estimated that at present 45 per cent of our Catholic grammar school students attend public schools.

On the high school level, the percentage is even higher. About 60 per cent of our Catholic students attend public high schools, and it is not expected that the situation will improve. This is not due so much to lack of interest on the part of parents, but rather on the lack of Catholic high schools. Schools aren't being built fast enough to keep up with the shifting population. Father Gulnerich suggests that we may yet have to concentrate on Junior and Senior high schools, with the early years of grammar school being taken care of by public schools, along with strong CCD religious instruction programs. It doesn't seem likely we will ever reach a point where all our students can be in Catholic schools.

According to the latest survey (1950), some 4½ million Catholic students in the U.S. should be enrolled in some form of CCD school of religion, whether grammar or high school. The CCD hopes to work on a new survey along regional lines, with the hope of getting accurate statistics on the status of CCD today.

Father Gulnerich estimates that this year more than one million adult Catholics will participate in some form of religious discussion club program. He feels adults are becoming more and more aware of the need to study their faith, not as a school course, but as adults, in order to become not merely informed Catholics but articulate Catholics.

CCD's Bertrand Gulnerich

Adult discussion groups, usually formed of a dozen or so people, meet weekly for discussion. They follow discussion texts, many of which have been either approved or prepared by the CCD, and their leaders are trained in leading the discussions.

In all its programs, the CCD places great stress on training programs. Actually, there are two types of training programs. One is a systematic course in methods and doctrine for lay teachers (usually 30 hour courses), which are conducted on a diocesan level. The other is a shorter type training program for those who participate in other forms of CCD work — discussion leaders, home visitors, helpers, executive boards, and so forth.

Father Gulnerich sees a twofold nature to every training program. One aspect is the *how to do it*, the implementations; the other is *why we do it*, the motivation — how the laity are to consecrate the world and themselves to God.

Two sources of future CCD workers (teachers in particular) Father Gulnerich believes, are the Catholic college and the Newman Club. Both the NFCCS and the Newman Club Federation are participating in CCD college programs. In some colleges CCD training courses are accredited; in most places, they are offered to those who are interested. Father Gulnerich sees these programs as hopeful signs for the future.

Without a doubt, the extensive growth of the CCD in the United States and its well organized approach to the catechetical apostolate has won it a world-wide reputation. Other national hierarchies have shown a keen interest in the CCD development here, especially the manner in which it has been able to enroll and train the Catholic laity for a productive participation in the teaching apostolate of the Church.

In 1935, National Congresses were established for the CCD. Prior to the second World War, these were held annually. At the end of the war it was decided to hold them every five years, with regional Congresses to be held annually. More than 100 regional Congresses have been held since 1939.

The National Center of the CCD was established in 1935. It is currently made up of the present director, Father Joseph B. Collins, S.S.; assistant director, Father William J. McCoey; field representative, Father Bertrand Gulnerich; Executive Secretary, Miss Miriam Marks; assistant secretary, Miss Helen Quinn; Secretary to the Lay Committee, Barbara Ottinger. Catechetical offices are organized along diocesan levels.

Under the Episcopal Committee of the CCD, various standing committees have been organized: the Major Seminary Committee (1935) and the Teaching Sisters and Brothers committee (1944), which is today made up of close to 200 members in 17 districts. More than 20,000 Sisters and Brothers are engaged in CCD work and the Lay Committee of the National Center (1952), organized by Archbishop Edwin V. O'Hara, who was Episcopal chairman until his death in 1956. The Lay Committee is composed of 99 members, representing 65 dioceses. They serve as faculty for training courses at the regional and national Congresses and assist their diocesan directors.

Priests in the World

A recent world-wide survey, believed to be the most complete to date and published in *Informations Catholiques Internationales*, states that there is a total of 381,215 priests in the world today. Of these, 260,784 are secular and 120,431 are religious priests. On the average there is one priest per 1,229 Catholics. (Although on a global breakdown the priest-Catholic proportion varies greatly. In the Americas there is one priest per 2,063 Catholics; one per 1,636 in Asia; one per 1,500 in Africa; one per 875 in Europe and one per 599 in Oceania.)

The breakdown in more detail:

► In Europe, the best ratio is to be found in Wales where there is one priest for every 290 Catholics. The poorest is in Yugoslavia where there is only one priest for 1,816 Catholics. The figures for other countries: Switzerland (one priest for every 430 Catholics); England (one for 465); Belgium (one for 498); Ireland (one for 597); Holland (one for 605); Italy (one for 757); France (one for 766); Austria (one for 946); Spain (one for 949); Germany (one for 1,015); and Poland (one for 1,650).

► In Africa, the Catholic population has multiplied 60 times since 1906 while the number of priests has multiplied only 12 times. Today there is one priest for less than 1,000 Catholics in these countries: Sierra Leone, Somaliland, Eritrea, Liberia, Gambia, Egypt, Ethiopia, Portuguese Guinea, Southwest Africa, the Union of South Africa, French West Africa and the Sudan. There is one priest for 1,000-2,000 Catholics in: Tunisia, Libya, Rhodesia, Algeria, Tanganyika, French East Africa, Morocco, the Cameroons, Kenya, Belgian Congo, Mozambique, Ghana, Nigeria, Madagascar and the Seychelles; one priest for more than 2,000 Catholics in: Uganda and the Island of Mauritius; one priest for more than 3,000 Catholics in Angola and some of the off-shore islands.

► In Asia the average runs from one priest to 64 Catholics (in Rhodes) to one for 6,004 Catholics (in the Philippines) with something close to a working balance in India (one priest per 910 Catholics). Japan is especially productive of vocations (particularly to the religious life) with one priest for every 173 Catholics.

► In North America there is an average of one priest for 979 Catholics. In the U.S., one for 696; in Canada, one for 510; in Mexico, one for 4,473. (The report notes that intensification of recruiting programs in the U.S. has resulted in a marked increase of vocations, particularly towards the secular clergy who no represent about 40 per cent of t total number of priests as oppos to 25 per cent in 1900. In the ca of Mexico, any average figure can misleading. The diocese of Chiapa for example, counts one priest f 23,707 Catholics while a neighbori diocese is relatively well fixed wi one priest for 1,781 Catholics.)

► In Central America the figures country are: Bahamas (one pri for 500 Catholics); Guatemala (o per 11,091); Costa Rica, Haiti, Nic ragua, Puerto Rico, Cuba, Salvad Dominican Republic and Hondur (one priest for anything from 4,0 to 11,000 Catholics).

► In South America: Brazil (o priest per 6,018 Catholics); Par guay (one per 5,664); Venezue (one per 5,033); Bolivia (one p 4,836); Peru (one per 4,794); Ur guay (one per 3,724); Argenti (one per 3,568); Colombia (one p 3,050); Ecuador (one per 3,00 and Chili (one per 2,878). (The r port notes that there is no count in South America that has anythi approaching a sufficient proporti of priests.)

THE FAMILY

Life in the Country

(At the 35th annual convention of the National Catholic Rural Life Conference, held in Fort Wayne, Indiana, October 16-22, author-editor Eugene S. Geissler spoke on "Family Life in the Country." Part of what he said is here reprinted. The editors of AP are not taking sides. We are simply presenting one man's apology for his decision to bring up his family in the country.)

Family life in the country satisfies two needs: the need for space and the need for privacy. There is also a third point which we might call freedom. Space begets privacy and privacy fosters freedom for the young and old.

If you ask me, after more than half a life, 10 years in the city and 35 in the country, what my reasons are for living in the country, I think that I can honestly answer, *freedom.* The freedom of living space, the freedom that privacy affords, the freedom to live a person life.

What makes my answer imp tant? From childhood to middle a is a long time — let us say m than a quarter of a century. And that span of time we grow out many things — not just our breech We grow away from a lot of ha baked ideas, away from immatu attitudes, crackpot notions a wildcat schemes. Any honest m can look back at his past and th see what a dope he has often bee mouthing platitudes and half-trut To a great extent we grow aw too, from a great deal of sentime tality and idealism so that we sta there, as it were stripped, exc for the essentials. We have faced to life and what has not stood t test of experience and mature a prudent judgment has been c away. What remains must be i portant.

And I ask myself, "What mains?"

There remains the honest answer at there is freedom in country liv-g. It is a freedom that adds up a disciplined life. It puts into e hands of the family in the coun-y some of the things that should in the hands of the family — me measure of control and choice er its habits, customs, and destiny a social unit, as a society, not deed perfect by itself, and not in-ed sufficient unto itself, but hav-g a life and entity of its own.

Some Basic Necessities. I am not r turning back the pages of his-ry and say that a family ought to ow, preserve and prepare its own od. I am not even saying that the mily on the farm ought to do it. it there is this consideration that mily life is strengthened to a eat extent because it does some of ese things for itself. I would feel y life considerably less free if I re cut off from all opportunity to oduce some of our family's food and considerably less secure if I ought I could not produce a great al of it in case of necessity.

Some of this applies to clothing, rticularly to sewing. And some of applies to shelter. I have always ought, at least, that the only way could afford a house big enough r a big family would be to build it yself. I did. Most of my neigh-rs did the same, although I do not commend everybody's doing this. . My feeling is that the spirit hich prompts people to do for emselves is a country spirit, and t a city attitude.

It is obvious that activity in this ea of the necessities of life on a mily basis means doing, producing d constructing together: it means ving what is commonly called a oductive home; it means having a rden, a barn, perhaps. It means ving a workshop in the basement garage or someplace; it means ving a sewing machine; it may an having a freezer, tools and ensils of various kinds, and stor-e space.

Recreation. When we think of creation in the city . . . the more become aware that they tend to parate the family. For the most rt, they are geared away from the ne, and they very often have a nmercial aspect.

I suppose much of this is true in the country also. But because of living space, healthy privacy and isolation a family is thrown back upon itself more. Thus it is that the backyard becomes a kind of family playground for home and neighborhood affairs. The country situation also has a negative aspect which produces good results. Because so much commercial entertainment is not easily available, often requiring transportation, the individual himself is also thrown more upon his own resources to fill up the time at home. This could be unfortunate if the home were not a productive and constructive one, provided, as it were, with those things that are necessary to fill up the time fruitfully: good reading, work to do and the means to initiate and materialize projects.

In the final analysis, much of the difference is a difference of who controls the recreational situation — the family itself with the good of the person in mind, or commercial enterprises which operate basically from a profit motive. It is very difficult in the city for parents to exert the kind of influence and authority which they should in these matters.

Education and Self-realization. It is my belief that a child's education and self-realization have a better chance of being exposed to wholesome growing up and that the child has a better chance of starting himself on the road to self-realization in country living. In the first place the family has more control over the forces of education, over contacts, over the way of life, over the sum total of attitudes, over the environment. It may be, of course, that a family can be too narrow, too selfish, too ignorant, its way of life too monolithic, its habitat too remote and too isolated. But this danger doesn't worry me half as much as the danger of being exposed to every type of contact, to a mass-dominated and material way of life, to an attitude of conformity, mediocrity and commercialism like everyone else — to an environment of noise, neon lights, and the profit motive.

As for self-realization, how is a young person to find himself in the ready-made and other-directed life of the city? This can be done, of course. But there is much less chance of solitude in which to search out "the reins and the heart," "the depths of the soul, of the personality, of personal capabilities, interests, and inclinations. Now I do not mean at this point that the child may not have to leave the country to realize himself fully. What I mean is that he will understand better the meaning of life, his own vocation, and will have a better sense of values, of his goal in life because he has had the chance to live with himself, to live his own life.

Prayer. It has always seemed to me that the constant distractions of city life make it difficult to have or develop a family religious life — the same old temptations being present to separate the family for religious duties as for other things. It seems to me natural for country families to go to church together, to go to Mass on weekdays together, to pray at home together. I am not denying for a moment the possibility of these things in city life. I am merely making the point that it seems to me that family life in the country tends by its nature to develop those basic natural habits of praise and thanksgiving that are fundamental to prayer life, as well as to those natural virtues which are basic to the supernatural ones — prudence and justice, in particular.

I also think of the effect on the prayer life of the family which the presence of older people has. In the country there is an integral place for old and young and the presence of older people is expected and more readily accepted. Their contribution to the religious atmosphere of the home derives from their attitudes of life which are now colored by their look forward to the end of life and their realizing what is important by looking back on it.

Conclusions. Space, privacy and the freedom which these foster represent a kind of family individualism and a kind of family isolation that at first glance might be labeled selfish. But on second thought, the family being a natural unity, a society, needs an area of its own in which to function properly and, so to speak, preserve itself.

I watch my children growing up in the space, privacy and freedom of the country, unfettered by many of

the stock conventions, false ideas, and false gods, and I wonder how they shall turn out. I really do not know and I dare not make any predictions. But I wonder if they will not be a breath of fresh air when they take their places in the world, perhaps in the city; I wonder if they will not have an integrity and an individuality that will be a contribution because it is not conformed; that they will be greater because they are, in a way, innocent and unspoiled by the ways of this world, different because they have not lived someone else's life but only their own and that of their family.

In the back of my mind, in the depths of my heart, I am certain that this is the way God meant it to be. Otherwise the responsibility invested in parents would be a sham — as it often is where there is not the family freedom in which to exercise authority and, in a more general way, to create a family way of life. In this way, too, is human life enriched from many sources because each home, having the freedom and exercising it, becomes a source and a center of culture, of education, of love and of human progress.

LITURGY

Reform in Argentina

A recent publication entitled *Liturgical and Pastoral Directory for the Participation of the Faithful at Mass* may, in the words of one commentator, prove more significant than the political and social problems now shaking Latin America.

Edited by the Pastoral Committee of the Argentine hierarchy, the *Directory* is an eloquently concrete example of the present liturgical renewal and will undoubtedly be copied in other Latin-American countries. This initiative has been strongly influenced by similar European innovations — those of the French hierarchy and Cardinal Lecaro in particular. "It is not a copy of these," an Argentine priests stresses, "it is rather an indication of the growing concern for a deeper Catholic life that has animated the missionary spirit of the Church for the past 15 years."

The general tone of the *Directory* is openly positive. No attempt is made to correct liturgical excesses. Such excesses, as a matter of fact, do not exist in Latin America unless it be in the sense that liturgical piety lacks a sound scriptural and theological foundation. What the liturgical and pastoral renaissance there needs above all is hierarchical direction and the example of the Argentine Bishops is hailed as an excellent example of such direction.

The *Directory* is supplemented with abundant explicative notes and quotations from the Popes, councils, theological, liturgists as well as similar Directories of other countries. It is a masterpiece of pedagogical clarity. Here are some of the points it emphasizes:

► Dialogue Masses answer to the communal character of worship and to a particular need of our times. The leader is not to give a description of what takes place at the altar nor a homily on the Mass; he is not to improvise in any way and will refrain from the temptation to do all the talking.

► The leader may be a priest, a cleric or a layman. Women can fulfill this function in the event that no man is prepared to do it. She must, however, remain in the congregation.

► Communion with hosts consecrated during the Mass attended is strongly recommended.

► The usual singing by a choir is contrary to authentic participation.

► The priest must remember that the Mass is not a private devotion.

► Celebration of the Mass facing the people is recommended as a strong incentive to participation.

The *Directory* was followed by a booklet of sermon subjects on the Mass. It was also preceded by a good deal of liturgical groundwork in Argentina. Two years ago the question of chant and religious hymns was completely overhauled. Furthermore, the existence of two specialized periodicals — *Psalite* (devoted to sacred music) and the new *Kyrios* (on scriptural and liturgical themes) — contributed greatly towards creating a favorable clima for liturgical reform. Shortly t Council of Latin-American Bisho (CELAM) will publish a Spani and Portuguese version of the Lat ritual for use in all Latin-Americ countries. Appendices to this w contain dialect translations for t indigenous population of these cou tries.

Liturgy and Education

Although the liturgical moveme in the United States is more than years old, most educators seem agree that it has had little impa upon Catholic young people in hi schools, colleges and universiti This is so despite the widespread u of the missal, occasional dialog and sung Masses, Offertory proce sions, and even the renewed litur of Holy Week.

Faced with this situation, 20 sp cialists met for three days in a wo shop last August as part of t North American Liturgical We held in Cincinnati, Ohio, at the i vitation of the Most Reverend Ka Alter, Archbishop. The worksh was one of many which met duri the four day get-together.

Under the direction of Sister Ja Marie Murray, O.P., author of ligious textbooks, the workshop "Liturgy and Education" resolv that the school must place more e phasis on the liturgy in its religi program, not by trying to compe with the parish, but primarily the intellectual level. The Catho school must teach the liturgy.

Father Edmund Garvey of A sumption College, Windsor, Cana traced the rise of pragmatism as reaction to the extreme rationali which developed from the time Descartes. He then offered the urgy as a significant form of poet intuitive learning to balance one-sided epistemology of our Ca olic schools which have in the p placed too much stress on concept knowledge. While not denying importance of the catechism, Fat Garvey stressed the value of sy bolism in the liturgy. Worship is intuitive form of learning. The urgy is education for living. M by nature is a symbol-maker and symbol-reader. This is the way human race has always learned.

In the teaching of religion, Fat Garvey pointed out that we m

ack up our systematic theology with
he humanities, great stories, lives
the saints, folklore, myths, drama,
usic. Through the liturgy we will
ecover the balance between the two
xtremes of rationalism and prag-
atism.

The manner of teaching young
dults about the Mass received the
ttention of Father John Hayes, a
hicago pastor, long active in the
iturgical movement. In his sugges-
ions to teachers, Father Hayes said
he Mass is not easy to teach. It
hould not be presented as something
o be memorized, but as a vital ex-
erience for life, now and in the fu-
ure. He asked teachers to simplify
heir presentation of the Mass as
he chief means whereby we are at-
ached to God, as the reality of
hrist who gives Himself to us
acramentally in the Mass.

In teaching the Mass, the emo-
ions must be utilized — song, homi-
es, the tragedy of the Cross — and
he Mass must be tied in with the
urrent interests of youth — their
riends, home problems, work, lei-
ure time, school.

Father Hayes also had a few
ractical points for pastors. He
ecommended special Masses for
eenagers in the parish church or
arish hall, in which they can par-
icipate in word and in song, with
pecial homilies adapted to their
eeds. After Mass there ought to be
social program of a light break-
ast and light music. In these teen-
ge Masses, the values of the Litur-
ical Year can be used — Advent,
ent, Holy Week, Pentecost. Also,
he vernacular could be used a little
ore freely. He based his proposal
n the *separateness* of teenagers
rom any adult group and therefore
heir difficulty in integrating them-
elves in the Masses for adults in
ur parishes.

Father David Murphy, O.Carm.,
rincipal of Mount Carmel High
chool in Chicago, saw the role of
he school in teaching the liturgy as
rimarily intellectual. He asked how
he schools can do this job of work-
ng the liturgy into the religion cur-
iculum. He was answered, in part,
y Father John L. Thomas, S.J.,
oted family sociologist, who warned
gainst using dated symbols in
eaching the liturgy, or symbols
round which the students cannot
develop shared experiences. He cited the symbols of fire and water, for example, which are not too meaningful to students in our large urban areas, but which had rich meaning in the time of Christ. In all of our religious teaching, he said, the teacher must be careful to draw out the exigencies of the concepts in modern terms. We have to develop a sense of community and solidarity in our students. We have to integrate our abstract principles with their life.

In the final day of the workshop, Father Killian McDonnell, O.S.B., author of *The Restless Christian*, developed the theme of the apostolic formation of young adults. He said religious educators must form a conscience with Christian sensitivities. The liturgy, Sacred Scripture and private meditation, according to Father McDonnell, are the best means of forming this Christian sensitivity. The liturgical movement in particular must be social, and not a sanctuary affair. It can't stop at the church door, even though social reform is always secondary in the liturgy. The liturgy can only give the premises for social action, not the detailed practical applications.

In the opinion of Vincent Giese, editorial director of Fides Publishers, who gave the concluding paper at the workshop, a liturgical formation cannot be isolated from an apostolic formation. The two must go hand in hand. He set forth four goals of a religious education program for students:

► Make the student aware of his own personal union with Christ, and through Christ, with all the faithful who live in Christ.

► Help him to participate in the active life of the parish community.

► Give him a conscious participation in the Mass, during which the union of the faithful with Christ and of Christ in His faithful is realized.

► Give him practice in rendering service to others in the spirit of Christian charity.

In achieving these goals, he said, too often we have delegated the entire job to the school, whereas the school, the family, the parish and youth movements all have a part in this total religious formation of young people.

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MISSIONS

A Necessary Distinction

It has been traditional, in Christian terminology at least, to divide men into two categories: Christians on the one hand and, on the other, non-Christians.

Writing in a recent issue of *Eglise Vivante* (published bimonthly in Louvain under the direction of the *Société des Auxiliaires des Missions*), Jean Bruls laments the inadequacy of this distinction. He says: "It lumps together two groups of men who are extremely different, and even contradictory, in their religious outlook: unbelievers who admit no religious value with believers who hold religious values to be essential. What meaning can a distinction have when it confuses the atheistic materialist with so fierce a witness to God's transcendence as the Moslem or so passionate a seeker of the Absolute as the Hindu?"

Bruls suggests that a clear-cut distinction be made between those who hold religious values and those who do not. The distinction between Christians and non-Christians could then be made within the basic category of believers of all religions. The massive development of materialism together with the numerical strength and renewed spiritual intensity of non-Christian religions accentuate the necessity of all believers presenting a united front. Today there are about 365 million Moslems, from 150-300 million Buddhists and about 320 million Hindus —altogether over 800 million believers in these religions alone. (And the fact that these religions are professed in those Afro-Asian countries that are assuming increasing influence on international life is of special relevance.)

Moreover, the spiritual awakening within these faiths makes their presence religiously vital. It is true that some non-Christian religions are becoming effectively identified with materialism. But it would be a serious error, emphasizes Bruls, to imagine that soon only Christianity will remain to affront the onslaught of materialistic atheism. The double pressure of materialism and the influence of Christian missions upon the non-Christian religions has stimulated them to internal purification and reform. The emergent nationalism of many countries has been an added stimulus. In Ceylon, Cambodia, Thailand and Burma Buddhism is undergoing a remarkable and energetic renewal in progress. In Hinduism, men like Ramakrishna, Vivekananda, Tagore, and Aurobindo have done exceptional work in rethinking the basic postulates of that religion and adapting them to the modern situation. Among the various Islamic movements some are tending towards an unorthodox modernism but a significant number are endeavoring to return to the purest form of integralism.

A current of missionary proselytism is also sweeping the non-Christian religions. The aim is primarily to win back those who were converted to Christianity or appeal to those who belong to no religion at all. But occidental religions, and this is something quite recent in history, are also penetrating Western countries. The Ramakrishna Mission was founded in India in 1897 by Vivekananda with the purpose of diffusing Hinduism both in India and in foreign lands. In 1950 a Buddhist Association was founded in Colombo with representation from 28 countries including eight European nations. The General Council of Buddhism, which was held in Rangoon from 1954-56 had as one of its objectives to translate Buddhist scriptures into Western languages. The influence of Islamism upon the West is perhaps the most effective of all Oriental religions. Today they operate from central headquarters at the University of Al Azhar in Cairo and the Ahmadiya reform movement has established propaganda centers in several European cities.

The political implications of this religious revival are, says Bruls, of the greatest importance. The international organizations that are continually being set up by the United Nations is a missionary opportunity for the Oriental. His social outlook is strongly influenced by a vital faith. It is therefore quite natural that in his international activity he should try to influence the world in accordance with his religious ideal. Writes Bruls: "Catholics working on the international level are ordinarily prepared to encounter unbelievers who are either indifferent or hostile to their faith; they expect this and have reflected upon the attitude to be adopted before them. They are also ordinarily prepared to meet non-Catholic Christians and cooperate with them. But they are seldom aware of the implications of these encounter with the faithful of non-Christian religions. And yet it is supremely important that they know, both in their judgments and in their practical attitudes, the distinction between the materialist and the religious man. They must manifest towards the latter some recognition of the spiritual value of his ideal. . . . The Christian attitude towards the non-Christian believer must be above all one of respect and fraternal sympathy."

In this spirit, the Christian can find international activity a fertile mission field. He can find an exceptional opportunity to correct the false and prejudiced notion which the intellectual elite of mission countries frequently have of the Church. Bruls adds that the Christian's influence at the international level will depend greatly upon his competence and enthusiasm in political, economical, social and cultural domains. But what the non-Christian believer has the right to expect above all else from the Christian is "an answer to the spiritual problems posed by the scandal of occidental materialism in all its forms. What will constitute the profound influence of the Christian will be first of all his unequivocal testimony to the primacy of the spiritual."

ay Missionaries

There are less than 400,000 priests t the world today to reach the two nd a half billion population. It is bvious that they cannot meet the ission expectations of the Church.

In this situation, suggests a fac- ual release from the Lay Mission elpers of Los Angeles (1531 West inth Street, Los Angeles 15, Cali- ornia), "the only feasible answer is ne fullest possible collaboration of ne laity of the Church in the win- ing of souls and spiritualizing of ankind. This is the only solution, ntil we count not less than 400,000 riests in the world but *four million*, r one parish priest for every 600 ersons on earth. . . . An extended our of Africa and the Far East re- ently convinced this writer that the issionaries *cannot do it alone.* A ew hundred priests in Japan will ever in our times convert 92 million on-Christians. Even Africa's 10,000 oreign and local clergy can never each 200 million people in an area our times the size of our nation. he growth of the Church in Africa rovoked one missionary to say that hey were baptizing themselves into corner.'"

Bishop Blomjous of Tanganyika xplains the vocation of the lay mis- ionary in these terms: "I insist on ne correct concept of the two as- ects in the Church's total function - the *pastoral* as the primary func- on of the clergy, and the *conquer- ng side* as the proper work of the ity, because otherwise one gets the dea that the lay apostolate is some- ning secondary. It is not primarily ecause there are not enough priests nd religious to take care of the ork, nor is it because the needs of ne time are so urgent that the Holy ather asks for a lay apostolate. *t is because the apostolate is the ormal function of the laity. It is heir birthright.* We in the hier- rchy only remind them of the fact."

The release from Los Angeles oes on to give some background on he foundation of the Lay Mission Helpers. "This was the reason," it tates, "in March of 1955 for train- ng lay mission helpers for over- eas assistance to overburdened and arassed missionaries. Neither the rst candidates now overseas, nor he present trainees, were recruited y promotional means. They were young Catholics desiring to serve God and the Church more effectively. They came on their own . . . asking if there were a way to express their apostolic desires. From the begin- ning, the spirit of sacrifice and hum- ble cooperation has been a sustain- ing factor in our organization. Since some recent national publicity, dozens of single and married people have asked to join. We are con- vinced that not hundreds but thou- sands of our younger adult Catholics are willing and qualified to give of their *persons*, and not only of their *purses*, in this apostolate."

Last August the first group of six lay missionaries left for three year terms in several areas of the Sudan and East Africa. The first group were all women. A new group of candidates comprises 22 — 10 of whom are talented and experienced young men. Recently, the first male missionary of the group joined the press department of Nigeria's NCWC in Lagos. Paul Smith, a gifted cinema photographer, writer, pilot, and lab technician will become a foreign correspondent for Catholic newspapers in this country. Two missionaries are now stationed in Khartoum (Sudan) where they will edit, publish, and distribute the first Catholic weekly in this new Arab state. Another team comprises a university trained physiotherapist and a vocational nurse, who have joined four Irish Medical Missionary nuns in a new hospital in Tangan- yika. Two others will act as secre- taries and social workers for a bish- op in North Rhodesia.

The Lay Mission Helpers receive over 600 hours of training before going overseas. Candidates of both sexes are accepted from ages 20-35, single or married, with a minimum high school education. The greatest needs, as stated by missionaries, are the building trades, medical, dispen- sary and hospital duties, printing, journalism, secretarial work, nurs- ing, social and club activities, farm- ing, husbandry, and all manner of educational work. In most instances, candidates with little or no special- ized training can be easily placed. The Lay Mission Helpers are meant to be workers, not directors and leaders, in their chosen trades, voca- tions and professions. They are ex- actly what their name says, i.e., helpers in the missions. Every ef- fort is made to avoid in them a *Mes- sianic complex* or the notion that nothing is done effectively until they arrive on the mission field.

Their simple Rule of Life reads: "You must help in every capacity, on every occasion, and whenever the need or possibility arises. Look for every occasion to lend a hand, no matter how elevated or menial the task. To accomplish your objective as a worthy member, you require God's indispensable and ever-ready grace and help. 'For without Me you can do nothing' implies that with Christ you can do anything that is pleasing to Him." Courses in theology, ascetics, Church history, liturgy, sociology, first-aid, and other subjects are given the candi- dates before their assignment. Dur- ing the year of training they have occasion to become better acquainted with some of the African and Asian students at local universities. Ex- perience in catechizing children is also offered. Candidates are in some cases trained in special fields known to be necessary or useful overseas.

The Mission Helpers take no vows but promise solemnly to fulfill the spirit and word of their Constitu- tion and Rule, and to obey both their Director and the overseas mission superior. They are pledged to live the evangelical *spirit* of poverty, chastity and obedience. The unmar- ried may not marry while under contract unless superiors permit it. Members violating the Association's rules and/or guilty of public crime and the like shall be dismissed; the Association assumes no responsibil- ity for any such violations of divine or civil law. Members are required to grow spiritually day by day. Neglect of the minimum daily pray- ers and exercises is considered seri- ous enough for dismissal.

Concludes the report from Los Angeles: "The Mission Helpers have not yet proved their mettle, it is true. The six are but a few months in Africa, but from all reports (other than their own) they are giving a good account of themselves and are the talk of the area by both white and black. One missionary writes: 'Nothing has so struck my people in all my 15 years with them as to see two white lay people at daily Mass and Communion and working with their hands.'"

YOUTH

YCW Grows

Some 250 YCW delegates from all parts of the United States heard National President Jack McCartney, 26, of San Francisco, call for "growth in the Young Christian Workers" at the national convention last August at St. Joseph's College, Rensselaer, Indiana. Said McCartney: "We must grow to experience the joy of discovering our purpose in life, to discover ways of sharing our experiences with others, and to help others discover some purpose in life, to change institutions, and to express God's love and way to men who don't know the truth."

Although the first YCW group in the United States can be traced back to Pompa City, Oklahoma, in 1938, the National Headquarters of the movement was established in 1947 as a result of the North American YCW Study Week in Montreal.

Today the Young Christian Workers, a specialized Catholic Action movement for single, young adults, officially counts 156 groups, with a membership of 2,300 members. Unofficially (not represented in reports to the National Council), there are 190 groups, numbering 3,000 members, from 43 cities and 37 dioceses. Fifteen diocesan chaplains have been designated by the ordinaries.

The Chicago Federation of the YCW leads the nation with some 52 parish groups and a membership of 880 young workers. San Francisco (11 groups, 300 members), Milwaukee (16 and 210), St. Paul (11 and 200) and Brooklyn (17 and 200) follow in that order.

A full-time team of 23 young people staff the movement, whose national headquarters is in Chicago and whose national chaplain is Msgr. Reynold Hillenbrand.

Since last January two national leadership courses have been held. The first, a two and one half month course, was held for new full-time organizers joining the national staff. The second was a one month course (for local YCW leaders). It was the fourth and largest course conducted so far.

Besides the national course, work is progressing on an international program of recruiting and training YCW leaders to go overseas for a two year period to assist the extension of the YCW in less developed areas. The YCW hopes to send a team to Latin America and also to Africa next spring. The training programs are under the direction of Russell Tershy and Jean Pew.

At the National Council meetings in August the problem of growth was taken up, not only geographical extension in the number of dioceses and cities where YCW may spread, but a numerical extension of an ever-increasing number of you working people who may be reach by the YCW, work with the YC and become members of the YC

The National Council study w careful to point out, however, th the YCW must not be viewed mer in terms of exterior activity, b also as an interior action whi brings about a transformati within each young working pers and at the same time, a change the environment of life and work.

One problem the YCW is partic larly concerned with is the sho time the average YCW leader spen in the movement. In a report to t American YCW International Pre dent, Romeo Maione, stated: "In r mind, there is but only one soluti and that is that the YCW in t U.S. must develop a longer base formation. This would mean th we would have to make contact wi youth before they leave school a a method must be studied to ke young married couples of the YC in some kind of connection with t movement."

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reas for Analysis

After the fourth National Catho- Social Action Conference (held st September at the University of otre Dame) was over one official mmed it up with General George tton's oft-quoted remark: "It esn't discourage me but it makes damn mad!"

In many ways the convention hose theme was "Areas for Anal- s — Present and Future") was ite maddening indeed. Many med to be confused as to what whole thing was attempting to omplish. Workshops comprised h amateurs, eager to express an nion on the various complex is- s raised, and long-time members o were fully aware of the pit- ls of the social apostolate. Con- uently a good deal of time was t haggling over basic definitions d goals. On one or two occasions laymen and clergy tilted apos- ic swords. Said one of the ama- rs, "This is a real show."

After the smoke settled we got ether with NCSAC's new presi- t, Donald J. Thorman (managing tor of *Ave Maria* and editor of M's *Act*), to talk the whole thing r and learn a little more about organization. "Despite the diffi- ties," he told us, "a lot was ac- plished. Some of our outstand- social leaders participated and debate in itself was an indica- of Catholic interest in the so- apostolate. I think a little tight- ng up of the organization and e care in separating the sheep m the shepherds will iron out t of the practical difficulties we ountered."

Ir. Thorman explained that SAC is essentially a "self help- rt within the American Catholic munity designed to aid laymen ealize positive and creative roles themselves in American society." vas formally established in Sep- ber, 1957, after more than three rs of preparation and study by eral hundred Catholic leaders th clergy and laity). Prepara- national meetings were held in Cleveland (1955), New Orleans (1956) and Chicago (1957) and when it was finally established, the Conference replaced and absorbed an older organization: the Catholic Conference on Industrial Problems. The Conference has adopted these general areas for program emphasis:

NCSAC's Donald Thorman

► Stimulating, guiding and aiding laymen to undertake social action in their vocational or work environments;

► Servicing the existing social action organizations;

► Establishing new social action organizations where necessary and proper;

► Providing the means for an exchange of information and experience among all individuals and organizations concerned with organized Catholic social action.

The desirability of a unifying organization in American Catholic Action (where, as someone has said, you can't see the Church for the groups) can hardly be disputed. Thorman stresses NCSAC's role in working with all action organizations. "We have to cut across multiple groups," he said, "and exchange ideas at every level of activity. It is important to realize that we can't throw out existing institutions but it is equally important to understand that we must be continually re-evaluating them. It will be part of NCSAC's role to challenge old positions and introduce an element of uneasiness."

The Conference has lined up some tentative projects to implement its ideals. Under consideration, pending financial backing, are:

► Three national meetings to dramatize the Social Action concept. These meetings will provide a medium through which outstanding leaders and thinkers, non-Catholic as well as Catholic, could give guidance, instruction and inspiration to a select group of laymen on the needs, opportunities and techniques of responsible leadership on the different temporal problems and in the various institutions of our society.

► Regional and local Leadership Training Institutes. This project consists in sponsoring and conducting approximately 12 leadership training institutes on a regional basis throughout the country over a two year period. These institutes will be intensive training courses, lasting from one to three days. Each will be specifically orientated either to the particular problems of a geographic area or to the particular problems of a vocational specialty.

► Publication of a Social Action Manual. This manual is intended to cover the main points of Catholic social thought, present and basic principles of the social action apostolate and also treat of the subject of social action techniques.

► Publication of a newsletter-house-organ — a quarterly of information and instruction for all members of the Social Action Conference. This would provide a much needed medium for the sharing of experiences and ideas.

► Research into the present status of the Catholic Social Action Movement in the U.S. This will be a

re-evaluation initiative intended to uncover the main strengths and weaknesses of the movement as it now exists.

NCSAC is presently soliciting financial support to carry out these projects. (Donations can be mailed to National Catholic Social Action Conference, 1312 Massachusetts Ave., N.W., Washington 5, D.C. Information on membership in NCSAC, $3.00 per individual, may be had from the same address.) "We need all the help we can get," Mr. Thorman pointed out. "We have a big job ahead of us."

Man's Economic Image

(Keynoting the NCSAC's early fall convention — see above — Father Leo R. Ward, C.S.C., professor of philosophy at Notre Dame, spoke on "The Image of Man in Contemporary America." Excerpts from his address follow.)

The image of man at any time in any society is complex and in American society today that image is extremely complex. The easiest thing would be to put it down in a straight line, as a simple thing. It is not like that.

There are a lot of images of man held even by one and the same man, and a variety of images, only more or less converging, held by different groups, such as Catholics as over against Protestants, and Labor as over against Capital. To suggest some of the images, let's say what are some of the ends and values toward which Americans are saying that man is orientated. Assumptions common to all are these three: first, man is an animal; second, man is a unique animal blest or tortured by intelligence and insights unknowable to other animals, since he knows himself and knows time and infinity; and third, man is orientated, by nature, and then by himself, to some great end or ends, something scarcely attainable, so that I think it is only the most cynical who can fail to take the human enterprise seriously. For example, I don't think that the late Henry L. Mencken, who pooh-poohed many persons and things, ever failed to take seriously his own mission and his own bitter jokes. . . .

The assignment given me suggested that what was wanted for this session was emphasis on the image of man as the economically dominated animal if not actually the economically determined animal. Let us detail something of that image of man as it keeps coming up in American society.

Two popular and yet seemingly documented works lately have raised serious problems about the image of man in American economic society. Of course the works are Whyte's *The Organization Man*, and Packard's *The Hidden Persuaders*. It is hard to say which is more important, but whatever exception we take to either, I think each is important. To put the matter quickly, the organization man, à la Whyte, is driven into "terrorized conformity" by the organization. We could hardly say by his employer or boss because this man too is a victim of the process, and it is not merely the business man that is so organized, but the professor and the college administrator and the medical man and the research man. In short, Whyte's work is the saga of group pressures, robbing many a man — it is alleged — of freedoms and initiative and imaginative, creative achievement and thus robbing the nation of great values. But, it would seem, it is especially the businessman who takes to this "line up for results" way of planning and working and producing. . . .

Packard's "persuaders" are in cahoots with the organization men, and are in a real sense the same men. They are the Big Time salesmen, and what they are selling are the things the organization men, including themselves, produce and market. The salesmen-persuaders are ter bly organized and driven and r tinized. You know these people a their techniques better than I do, I neither buy nor sell nor gat into barns. Packard recently s in the *New York Times* magaz that most advertising is straight porting: Jones has this article, it such and such, this is what it v do, and this is the price.

That is what Packard says, I, who hear and see little adver ing, don't hear or see any like th Advertising is stepped up and tal up, even shouted; it is the work pioneer hucksters; and I think t even aside from the new sublimi techniques which Packard says unethical, working on people's we nesses, reducing already acqui good things to obsolescence, sel people — as the ad men say — overselling things — aside from this, I think much advertising is ethical. For example when we vertise a house, a car, schooling, a loan and yet know that a be house or car or schooling or l could be had for the same or money. . . .

This last semester I was trying teach Ethics to some commerce s dents and I do, perhaps innocen suppose with Aristotle that the is the first thing to be considere the whole world of business commerce. I suppose with Rus that the end of business is to "p vide" for man's economic needs, the students were willing, at l in a literal sense, to go along w that idea of what business is But then I think that these int gent and good boys balked at tw Ruskin's theses: first, that busi is not merely business but re and truly should be for the goo society; and second, just as the tor or lawyer or judge or soldie priest is a public servant wit public function for which the f tionary — doctor, lawyer and ju soldier or priest — should st ready to suffer and on "due o sion" to die — just as this is so those functionaries, so the busi man should be a public servant should stand ready to suffer los order to do that service. . . .

Another way of trying to com the actual and possibly ideal im of the economic man was used by

In Our Next Issue

A Special Documentary

on

CHRISTIAN UNITY

December-January

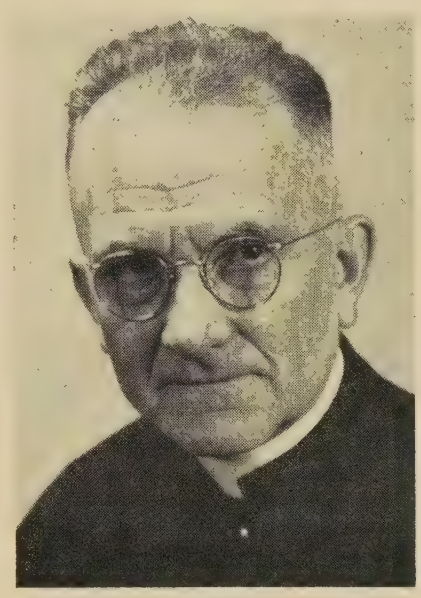
id my students. We tried out an
d image of the economic overlord
when he rather than the corpora-
on or the organization was the
erlord. This was the image pro-
unded by Andrew Carnegie in his
mous article on "Wealth" in the
89 volume of the *North American*
view. Carnegie said that the Big
usinessman was a man gifted by
d and called by God to do a great
rk of producing for mankind, and
live on a higher level as he did
that to do this work he needed a
edom not enjoyed by others, a
rt of leeway or right of way; and
at he was then called, not to leave
e wealth to spendthrift sons or to
stribute it in little useless dabs to
e workers, but in philanthropic
ojects where it could do perma-
nt good to all.

The students suffered the state-
nt made by Carnegie and were
convinced. I think they were un-
nvinced by it for two reasons. The
s important reason was that Car-
gie made himself too pious, too
ich the saint-of-God businessman
be credible: no one believes that
Carnegie or of the businessman
general: Carnegie was asking too
ich. The really serious reason was
at young people in America, at
st Catholic college students in
nerica, don't have a compelling
erative image of the wealthy man,
the businessman, as holding a
mmission from God to do a work
God and man. The old idea of
rust held from God, an idea I be-
ve once common to Jews and
tholics and Protestants, is not
w very sharp or effective. We are
now used to it, we don't find it
miliar or stock in trade, though it
right out of the Bible. Perhaps
t idea should be revived. . . .

n class we tried another image of
possibly ideal businessman, and
s was still more unconvincing and
redible, though it also was right
of the Bible. What about the
al of Gospel poverty as the ideal
the man of commerce and busi-
s and labor, an image found in
Sermon on the Mount? This
ld be the man, rich or poor, la-
er, owner or manager, who would
want to be rich, not attached to
es in ideal or fact. I think that
holic college men, students or
mni, have in general never heard

of this notion and ideal in any ef-
fective way, and I wonder if it is
ever preached in college pulpits at
all, or at least if it is ever preached
as Father Heithaus once preached
on the racial question, the racial
scandal, in St. Louis University and
thereby reached and preached to all
the colleges of the state and to al-
most all the Catholic schools of
America.

In passing, I want to mention,
still on the reporter's side, other
items in the image or picture.
Neither Whyte's organization man
nor Packard's work, and not even
Max Lerner's *American Civilization*,



Notre Dame's Leo R. Ward

gives sharp enough attention to a
psychological fact deep in the Amer-
ican consciousness. We like to get
good things easily and have little
sense of *noblesse oblige*. We don't
know that good things, for instance
in science and arts, and movie and
TV drama, and above all in social
order and education, are to be paid
for in discipline and spiritual asceti-
cism. So far as our ideal and our
real images of the economic man are
concerned, this "good things are
easy" persuasion shows up in many
ways. One example of this is ad-
vertising. It flatters us a trifle by
showing us only young, handsome,
opulent-looking people and literally
saying that everything is easy. . . .
Another way in which the easy-does-
it psychology shows up is at least
as pervasive and far more serious
for many good people. This is the
whole installment-buying economy,
the very idea of "buy now, pay
later" being, for one thing, a costly
way to finance a poor family, and
being based on the illusion that after
all there is some easy way to get
hard things done — that is, to es-
cape hard things.

Nevertheless there is in us, no
matter from what mixed motives, a
deep well of good will. Rich men
and corporations contribute, at once
almost, and generously, to hospital
drives, to endowment for schools, to
churches. I think the image of the
man in our economic society, the
image he has of himself and the
image caught by a camera, shows
him not mean or niggardly. It must
also show him going to church, and
I don't think for economic gain or
even mainly for social prestige, but
to worship God. At least his own
image of himself is that of a man
sincerely religious. He may be in
fact materialistic and in fact eco-
nomically determined, but at least he
vaguely sees himself as doing a
great socio-political-religious work
and as — carrying over Andrew
Carnegie's pat on the back — doing
a great and mighty work for God
and man. In his own eyes and per-
haps to some extent in reality, he
is a servant of the servants of God,
and a servant of the servants of
man. That is the way he would
want to be seen, and that of course
is the way I would want to see him.

The businessman may be deceived,
but at least vaguely he thinks of
himself as working for the freedom
of man. The great American
dream-image was expressed by none
more simply than by Lincoln when
he said he still — he meant now
and forever — wanted that all men
everywhere should be free. We all
want that, and have been bolder and
more reckless than other nations in
hoping for it, and advisedly or not,
we in America would want, and pos-
sibly even we the busiest business-
men, would want somehow to work
that dream-image of freedom into
our dream-image of man in con-
temporary economic society.

The Architect and Society

(In the wake of resounding criticism from such men as Frank Lloyd Wright, Americans are becoming more conscious of the architect's responsibility to society. The popular press as well as the specialized magazines are stirring this awareness with an increasing number of articles and editorial comment. How does the architect see himself in relation to society? We asked Patrick O'Meara, a St. Louis architect, to jot down a few thoughts on the matter. This is what he wrote.)

In the United States today, there are 22,000 men engaged in the architectural profession. The profession is 1/18th as large as that of law which numbers 181,000, 1/9th as large as the 192,000 physicians and surgeons, 1/25th as large as the 534,000 engineers of all kinds. You would statistically have to pass 4,500 people on the street before meeting an architect. Of these 22,000 engaged in the profession, 10,000 are members of the American Institute of Architects and these do 75% of the total volume of work. Of this number a few hundred professional firms handle 50% of the total volume. This minority professional group is a leading echelon in the creation and maintenance of a 40 billion dollar a year building industry. Just what are the responsibilities of this group upon contemporary society?

There are two major divisions of responsibility for the architect. The first is his *subjective* responsibilities, i.e., to himself, his client, his office, his profession and society at large. The second division comprises his *objective* responsibilities, and these may be divided into functional, economic, social and aesthetic. These areas of responsibility can also be considered as areas of service and their impact on society can be discerned from their nature. We shall limit our remarks to these objective responsibilities.

The Functional. Before a building is ever designed, there is a program of space requirements drawn up that lists the quantities, sizes and uses of the areas to be contained within the building that would accommodate its particular purpose. Even at the programming stage of the project, function enters the picture. For example a manufacturing plant would have to allow for sufficient inventory space depending on its productive capacity, projected market and shipping schedule. School, factory, church, department store, garage, monastery — all of these have specific "program" considerations that depend on an accurate functional analysis.

With the program established, the relationship of functional areas and their composition in a building mass becomes the next consideration. The building orientation, the number of stories, its relationship to existing buildings, the flow of traffic, the parking accommodations, the relationship of the building to the site, separation of public areas from service areas, noisy areas from quiet areas — all of these present themselves as aspects of the problem that must be crystallized into appropriate building forms.

On the interior there are further considerations: the relationship of vertical and horizontal circulation, the relationship of spaces having various uses, the accommodation of electrical and mechanical services, the appropriateness of finishes for the uses intended and the maintenance contemplated. All of these problems and many more require an "ordering" based on their respective functions. The architect, in this matter, not only serves his client by solving the various functional problems he is faced with, but he is often able to make a significant social contribution by having a superior solution serve as a model for problems of similar functions elsewhere.

The Economic. When we speak of the economic aspect of the architect's services, again we confront various possibilities. Construction costs themselves can be approached in different ways. By organizing the available space in the most compact manner (often the square feet involved in a job can be reduced by thousands at a saving ranging from 10 to 20 dollars a square foot), the architect can save his client an appreciable sum. Similarly, cubage is a cost factor. With certain structural systems the floor to floor heights, say in an office building, can be cut down by a foot. With a 24 story building, this would mean an additional two floors of producing space.

Choices of materials can also be an important cost factor. Through selection of lightweight materials installation and handling costs can be reduced and the total dead load on a building reduced to the point where there are considerable savings in the structural frame. Materials can also be considered in terms of maintenance. Many of our skyscrapers today, for example, are being designed with mullion systems that accommodate the vertical and horizontal movement of a window washing platform powered from a track-riding motor on the edge of the roof. The speed of window washing effects large and continuing economies. Socar glass, engineered to filter the rays of the sun, can reduce heat loss and allow economies in the operation of the air conditioning system.

In addition to materials, methods themselves can effect construction economies. The lift slab method of flat slab floor systems, the gunite method of spraying concrete over inflated forms, the tilt slab method of pouring on the ground and raising walls into finished position are examples of relatively new methods. Structural systems, such as pre-stressed concrete, poured and stressed under controlled conditions and then transported to the job for erection; the hyperbolic paraboloid formed from tilted successions of straight members, results in an extremely economical ratio of materials to cubages. Whatever the economic aspects of a particular building project, they are an integral part of the architect's responsibility.

The Social. The social aspect of the architect's services includes not only his responsibility to existing social structures (such as conformity to local building codes, zoning ordinances, licensing agencies, regulatory bodies, underwriters, laboratories and the like) but his opportunity to contribute to the continuing growth and forward development of these agencies and the social structure as a whole. The architect today is engaged in a profession that is in the process of creating a whole new concept of industrial environ-

ent. Witness the growth and suc-ss of vast industrial parks where ur or 12 factories build together, ovide common parking facilities, y their building out in a campus ttern with trees, grass, fountains d the like and provide common ting and service facilities where nployees may shop, get haircuts d accommodate many of their riodic needs during their lunch ur. Wired music, pleasant color hemes, air conditioning and even e works of art are more and more ing introduced in the industrial, mmercial and business environ-ent of our people.

Parallel progress has been made the field of mass public housing. here is a continued attempt to re-te these buildings in a pleasing anner, afford sufficient light, air, layground and park areas, and lan each housing unit in a way that ill accommodate the privacy and ndividuality of the tenant. The re-nements made in the design and conomical construction of our chools bear witness to another ap-lication of the architect's service p society. As the planning process rows and matures, we will see more nd more evidence of the social im-act of the architect.

The Aesthetic. Finally, we con-ider the architect as an artist. This certainly the hierarchically su-erior aspect. Here we confront the oul of the profession and the tran-cendent mission of the architect for hich the hand of history forever olds the promise of greatness. Yes-erday gave us Michelangelo and runelleschi. Today gives us Frank loyd Wright and Le Corbusier. To-morrow will give us still others. Yet ach must approach, with the stand-rd of perfection, whatever becomes is professional obligation. It is not iven everyone to build cathedrals. ut if it be only a door that is de-ailed and located and finished to ook as well as a simple door can ook, a potential is fulfilled and the rchitect has given of himself well s artist and craftsman.

Today we find architects conscien-iously serving the artistic potential f the flat roof, the cinder block, the w ceiling, the 10 dollar square foot uilding, the crowded sites, the lo-al codes, the underwriters' ratings and the clients' whims. This is a part, though a humble part, of the architect's task. At times there are noble parts; Saarinen's TWA terminal at the N. Y. International Airport, his industrial *Versailles* at General Motors, Wright's Madison lakeside project and his Florida Southern College, Le Corbusier's Chandigrah and Marseilles Apartments, Edward Stone's Stanford Medical Center, Oscar Niemeyer's government building, Mies Van Der Rohe's lakeside apartments, Gordon Bunshoft's Connecticut Mutual building — to mention but a few.

But any building program always has a potential of beauty whether it be in the relation of space, the beauty of form, the grace of line, the splendor of color, the delight of texture or be it serving the field of education, commerce, worship, industry, domesticity or transportation. If the potential artful handling inherent in every building project is adequately expressed, then the architect has remained loyal to his mission of providing a visual source of beauty, delight and inspiration for which modern society has unquestioned need.

EDUCATION

The Basic Questions

When Professor Willis Nutting launched his adult education program in Florida three years ago (and in South Bend, Indiana, last year) he was borne along by one central conviction: people don't read much any more, but that doesn't mean they can't think.

Every normal adult, he believes, ought to take time to examine himself seriously to see if his convictions are really knowledge or only prejudices; and if he comes to see that they are prejudices, then he ought to have the opportunity to exchange them for knowledge. Every person who is in any position of leadership — a parent, a teacher, a foreman, a manager — owes it not only to himself but to the people he leads to take this time and find this opportunity.

Beside most adult education programs, which go to great pains to offer a tempting variety of courses (ranging from handicrafts to philosophy), the Nutting approach is simplicity itself. "If there is anything that can be said about man," he says, "it is his ability to put forth a theory. He has an intellect which can discover truth and it is this ability *to know* that distinguishes man from an ape or a dog or a cabbage. This is what makes him human." His program, entitled "The Problems Behind Our Problems" and sponsored by the University of Notre Dame, boils the major intellectual problems and theories of history down to a few basic questions. The first course (given once a week for 28 weeks to a group of not more than 25 persons) takes up these problems behind the problems:

► How do we validate the convictions that we hold? This is the problem of intellectual self-examination. Since our deliberate actions follow from our convictions, these convictions ought to be tested for their truth.

► What do we mean by reality?

► What kind of being is man? What can be expected of him? The validity of all our schemes in politics and education depends on our answer to this question.

► What causes what in the world? A good part of human mistakes comes from ignorance of causes.

► What is meant by purpose? Is there purpose in the world? What am I *for?* Can I plan my life to fit a pattern? What is a good pattern for it?

► What is meant by right and wrong? What do we mean by obligation? How do I justify my decisions and actions? What kinds of situation put me under the obligation of choosing between right and wrong?

A second course moves over into a more practical, but equally urgent, area of inquiry and considers: Beauty, Taste and Skill, Mental and

Physical Health, How to Spend Our Time, Professional Life, the Organizational Aspect of Society, the Political and Economical domains.

The program is singularly devoid of the usual academic trappings — no credits, no compulsory assignments or readings, no examinations. But Nutting makes it quite clear that joining the course means a serious commitment to spend a considerable amount of time *thinking*. His class pedagogy is based upon the Socratic method of discussion, after a presentation of the problem under consideration. A lack of exchange or dialogue, he believes, is a sign that a danger point of stagnation is approaching.

One barrier to adult education Nutting consistently encounters is the fear, on the part of many, that they "can't do this kind of thinking." But he points out that their experience in the world as mature people, dealing with the problems and pressures around them, has sharpened their minds and given them a certain depth and appreciation of values that is impossible to the student still in the period of formal education. Any normal adult can think deeply and reach worthwhile conclusions if he will only direct his mind to the right questions.

Another obstacle is the temptation people have to cling stubbornly to their prejudices and interpret any given issue in terms of those prejudices. In this case Nutting finds that a healthy portion of broadmindedness (again, part of his Socratic method) is in order. He points out that there are various ways of arriving at truth and emphasizes what he calls the "openendedness of categories" — that is, the honesty never to say "this is all." Knowledge is a discovery — gradual, painful, many-faceted.

Professor Nutting has been more than pleased with the results of his program. He is convinced that anyone with normal mental equipment can go deeply into problems (and non-college educated students are invariably better disposed to this kind of search for truth). Students are usually most interested in ethical problems (a carry-over from our Puritan tradition, says Nutting) and perhaps least capable of creative thought in the field of aesthetics (also a carry-over from the Puritan tradition). Like a number of experienced teachers, Nutting finds that men bear the stigma of cultural disapproval more than women but in the overall discussion men predominate.

"I believe," he says, "that the secret of education — particularly adult education — is not to be too categorical. Truth is, after all, a rather ambiguous reality and it is never fully attained. We are not justified in making any definitive claims in most cases. That is why I never tell a student he is wrong. I might point out that a number of great minds hold a position different from his. But it is up to the student to meet truth at least half way. Guidance, it would seem, is the important role of the teacher.

"Another point we have to insist upon is that *action doesn't necessarily have to follow* upon every idea a person gets. Many Catholics these days are rather taken up with the observe-judge-act formula of the specialized action movements. But that can be overdone. Action is not, in the final analysis, the object of truth."

The Greeks had a saying that: "Many people do not have knowledge, they just have opinions." Nutting is fond of Chesterton's version of that adage: "Most people, when they think they are thinking, are just re-arranging their prejudices." Adult education, he comments, is simply exchanging prejudices for knowledge.

Freedom and the University

Last summer delegates of the prestigious and far-flung student organization *Pax Romana* gathered in Vienna (for the 24th World Congress) to study "The Meaning of Freedom and the University Today."

Their first efforts centered on the student himself and covered such points as "Academic Freedom in Relation to the Organization of Studies and the Government of the University," "Rights and Duties of Students," Scientific and Technological Research," and "The Demands of Faith and Morals in Relation to Research."

Freedom, the delegates agreed, in a general way, consists in remaining faithful to one's self, in not betraying one's mission. A universs which remained attached to the s entific ideal of the "enlighter era," which banished all philoso ical questions and value-judgme from the field of science and re gated them to the individual's c ception of the world, could not a fortress of freedom. Because "t Western world has mobilized scie for utilitarian ends," the delegat recommended that professors a students work to restore a "sci tific ideal that will encompass the spheres of knowledge so th special problems will be posed their philosophic aspects." Cons quently, as a step towards overco ing exaggerated utilitarianism a specialization, "the students mu force themselves to go out fr their speciality, by way of sh philosophic and other studies, in c der to come to the basic question

What are the rights of the stude himself? The Congress conclud that he should enjoy the followi freedoms and possibilities:

► The possibility of discussi freely in the university problems scientific, philosophical, religious political nature.

► The freedom to defend points view, even during examinatio that differ from those of the pr fessor.

► The possibility of consulting books necessary for free researc

► The freedom to undertake all r search without being submitted restrictive measures that are of non-academic nature.

► The possibility of freely expres ing their opinions in the stude press.

► The freedom to form and to b long to associations of a cultura political or religious nature in t university.

► The possibility of expressing the point of view to government a academic authorities on problems the university life.

These freedoms imply the st dents right to engage in scientif and technological research. Add

e Congress: "The students should well informed on the qualifica-ns needed for research work, on e profound meaning of the re-archer's work, on the exact nature the different types of research, e needs of each field and the cessity of always combining the irit of analysis and the spirit of nthesis." The Congress also in-sted that "freedom of research can ver be limited in any way by the mands of faith," but was quite vare of practical conflicts that ight arise between the demands of ith, especially moral obligations, in spect to research. Mutual respect tween researcher and theologian the first step in the direction of derstanding but, concluded the legates, "in practice, the re-archer will sometimes find it hard decide where his duty lies. The pth of his spiritual life and his ligious formation will be the only arantee of rectitude in his moral dgments."

The Congress' second area of udy related to the university it-lf vis-a-vis political, economic, so-al and cultural powers. These nclusions, among others, were ached:

The university is a special and tonomous institution in society.

When the state appoints profes-rs, it should do so from candi-ates proposed by the university.

Professors should be appointed r life to strengthen their prestige nd the independence of their po-tion.

The university itself, both profes-rs and students, should stay out-de party politics.

If the autonomy of the university seriously threatened, its members ave the right to stop their work to feguard this autonomy.

When the university is not en-rely financed by the state, it may ell receive grants from economic social organizations. However, e autonomy of the university must t suffer from over-precise direc-ves and limitations (on the part of nors). Nor is it conceivable that e university be forced to under-ke work incompatible with its role a center for scientific research, contrary to the common good.

► Catholic university people should make use of their political rights to ensure that the state does not interfere in the running of universities in particular as regards laying down discriminatory legislation on the choice of students.

► Whenever cultural values are imposed through political, economic, psychological or any such pressure doing violence to the integrity and autonomy of the university in the context of its own culture, we can speak of a cultural domination (which must be resisted).

Underlying *Pax Romana's* deliberations seemed to be an acute awareness of the diverse ways in which freedom today is abused. In their final resolution the delegates accordingly condemned "the serious violations of academic freedom to which so many universities today are forced to submit" and protested against "all restrictions of religious freedom and against racial discrimination in any form."

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ARTS AND LETTERS

Christian Culture in America

(When Basilian Father J. Stanley Murphy, of Windsor's Assumption University [Ontario], founded the Christian Culture Series 25 years ago he termed his initiative a "labor of love." Its goal was to provide vital contact with exponents of Christian culture: thinkers who clarify immediate issues in the light of eternal principles; artists whose integrity to some degree reflects the spiritual capital of both Orient and Occident — thus strengthening ingredients of a full-blown, enduring Democracy.

Each year a Christian Culture Award goes to "some outstanding lay exponent of Christian ideals." Recipients to date have included Sigrid Undset, Jacques Maritain, Frank Sheed, Etienne Gilson, Christopher Dawson and Robert Speaight. The 1958 Award went to the American poet, Allen Tate. When he went to Windsor to receive the award, Mr. Tate delivered an address on Christian Culture. Part of what he had to say follows.)

If we glance at American literary culture, both secular and Christian or a mixture of both, one is aware of certain faults, limitations and abuses. I refer now to what is usually called "high culture" as distinguished from mass culture though the one cannot, in the long run, be considered apart from the other. But it is the higher culture with which we are primarily concerned. In a thoroughly Christian society the higher culture not only must be considered along with the popular culture but in such a society the two cultures, in varying degrees of awareness and intensity, are identical.

I should like to assume, without actually distinguishing, a crucial difference between mass and popular cultures. Today we live surrounded by a mass culture and Catholics are involved in it quite as other people are. Whether it is wholly true or not, we are in the habit of thinking of the Christian Middle Ages as a unified culture in which the high and the low represented only differences of degree since, from top to bottom, men expressed their natures through the widespread network of Christian symbolism, and the so-called common man had exactly the same references as the noble and the cleric. Culture was popular but not vulgar, and I think that is a fundamental distinction. I would say that the popular culture is the soil out of which the higher culture grows, but the mass culture today is vulgar and sterile — the whole system of mass communication. . . .

When we face this we are up against what I have referred to as an existential difficulty. How are we going to deal with it? How can the high culture be distinguished and salvaged from the mass culture? . . . I hope I will not be presumptuous if I say that the perfection of the difference between the religious and the literary discipline presupposes in the critic an advanced development of culture. The capacity to make such distinctions is precisely what Matthew Arnold meant by culture — to perceive those differences. I would say that this power is not an intellectual virtue alone, but a special co-operation of the intellectual and the moral, which is generally the mark of the civilized mind, and particularly, so far as the arts are concerned, is the source of the aesthetic life. . . . Until it is possible for the Catholic critic, clerical as well as lay, to denounce inferior secular writing by the clergy, even if the clergy happen to be represented by a Cardinal, we shall not have taken the first step towards the creation of a high Catholic culture.

So much for the discussion of what I have described as the existential difficulty. An even subtler difficulty arises in the question of authority — I mean the authority to speak for culture, an authority which is very different from that of the ecclesiastical. Long before I was received into the Church, I had got the strong impression that laity a clergy alike feared the arts becau of the possibility of heresy lurki in every literary bush. The fear well grounded, for there is much be said, in all sober truth, for t fact that all great works of t imagination, including even the *vine Comedy,* are heretical insof as they embody only parts of t truth. I think that is why Cardi Newman said that there could nev be a real Christian literature b cause secular literature, even wr ten by Christians, portrayed man he is and not as he ought to This problem is a very tangled o and it is very hard to deal with

But even if, on principle, it is tr that great imaginative literature limited to the part, which may said to be out of focus with resp to the whole, I believe it could one of the obligations of Catho culture to learn not only to put with the shadow of heresy in sec lar literature, but to put up with and live with it, and also to a knowledge it and include it at t level of culture — not at the the logical level.

Now on this point we encount another kind of difficulty, and think it is a difficulty of the que tion of authority again, in anoth form. It is the problem of censo ship. . . . Nobody in the Catho communion will question the autho ity of the Church to denounce book or television program or a m tion picture from the point of vie of faith and moral, but to impl ment the denunciation with gover mental coercion is altogether a other thing. This aspect of t problem is not my present concer What concerns me from the poi of view of culture (and I am usi the word culture in, roughly, Ma thew Arnold's sense) is the activi of certain associations of Catholi such as, for example, the Legion Decency.

It has seemed to me that the L gion is concerned only with sexu decency, or rather with the indece exposure of the human body, chief female, and with the related repr sentation of physical love outsi marriage as a good in itself. Y apart from the sexual immorali and certain instances of blasphem such as the motion picture *The Mi*

e was said to exemplify, I do not ow whether any Catholic organi- ion has publicly condemned the palling vulgarity of the Holly- od view of life. This, as it is ex- essed in one motion picture after other, is sinister, insidious and rupt, and represents a profound stortion of the true ends of life, ether these are conceived human- ically or religiously. For a Cath- c spokesman passively to approve this, is to capitulate to our mass ture, and he is saved by demand- g that women in motion pictures uld be fully clothed.

I do not urge that they appear ked, but to concentrate upon this cident, and to ignore the substance ggests to my mind something like ritanism or Jansenism or even nicheanism and we've got some- ng like one heresy combating other — each of them pretending be the whole truth. This is a ological aspect with which I am t competent to deal but which I n speak of by way of suggestion. any rate, the failure to condemn ally the Hollywood view is a fail- e of culture at least. It is a fail- e of co-operation between intellect d morals, and this is a failure of crimination. The failure of dis- mination is the failure of criti- m and the failure of culture.

Cardinal Newman said, in the *a of a University*, and I quote: he philosophy of the imperial ellect is based not so much on nplification but on discrimina- n." Not all Cardinals can be wmans nor all laymen imperial ellects. But perhaps it is not too ich to expect, in the not too dis- t future, the re-appearance of Catholic intelligence which urished in the three centuries m about the year 1100. I think re are good signs, hopeful signs, that. If this great Catholic in- ligence does not appear, the urch will nevertheless keep open channels of salvation, even if complacently populate heaven th barbarians.

And, by way of conclusion, I ght ask the question, and I hope t some of the clergy will answer for me: "Is it a theological im- priety to suggest that perhaps vages are not more pleasing in the ht of God than civilized men?"

Mauriac: An Uneasy Man

In a recent interview French novelist, François Mauriac, defined himself as "a master of uneasiness."

Few would question the appropriateness of that self-assessment. When he came to Paris in 1906 he left "the narrow, Jansenistic world of his pious, anguished, introspective and provincial childhood" to dedicate himself to the arduous vocation of letters. Those familiar with his work know how well the "young, artificial bourgeois – worldly and deprived of any real talent" has met the demands of his art. (He was elected to the French Academy in 1933 and received the Nobel Prize in 1952.) They preceive, too, that Mauriac never really left the world of his childhood. It is at the very heart of his work. "Every invented drama," he has recently written, "reflects a drama which is not invented." Perhaps the uninvented drama of Mauriac's life was the reality of his provincial youth, a reality that created an immense anxiety in him and led him into close communion with the central mystery of Christ as well as the shocking social upheavals that surrounded him during a long, productive lifetime.

Last June Mauriac published a 700-page volume of journalistic writings *(Bloc Notes)* that throws new light on the man and his art. Mauriac is, quite clearly, a *militant artist* and one scarcely knows which word to stress. This is not an unusual phenomenon among modern artists and thinkers. Social commitment has become an increasingly integral dimension of creativity in this century. It is, more frequently than not, the source, the inspiration and the foundation of intensity in the creative mentality. Mauriac's example in this respect is outstanding and it is quite possible that he, more successfully than anyone else, has combined an apostolic Christianity with the exigencies of art.

Mauriac's social and political *engagement* meets his artistic vision at that point where Christian dogma becomes interior to human destiny. That is to say, at that level of awareness where the reality of an Incarnate God is seen to animate human values. Mauriac's political combat (although he has never allied himself with any "camp") is a striking example of one man's attempt to render a transcendent faith meaningful amid the chaos of our times. To illustrate this effort it may help to profile the *social* aspect of Mauriac's career.

► From 1937-1940 Mauriac wrote a weekly piece for *Temps Présent*, a journal edited by Catholics with the purpose of "disengaging the Christian message from the abuse that had been made of it and of liberating men from the worst form of oppression." Mauriac's campaign at this point was principally an apology for justice against the onslaught of fascism. He indicted the irresponsibility of free nations which permitted the triumph of dictators. "From one slaughter to another," he wrote, "humanity learns nothing, remembers nothing. The latest war is always the most stupid, the least excusable." The role of Christians when injustice emerges victorious is to "throw seeds in the wind" and defend the persecuted. Just before the war of 1939 Mauriac defined his mission in these words: "To hold the present in close dependence upon the eternal."

► During the occupation Mauriac wrote under the name of Forez and in 1943 published his *Cahier Noir*. It was an examination of political realities as well as a proclamation of faith, a tense balance of despair and hope. Free nations were defeated, he said, because they had failed in their vocation. But his hope in man was unflinching. He proclaimed: "We are among those who think that man will escape the law of self-destruction and not only will he escape it, but his whole dignity depends upon the extent to which he resists it."

► In 1945 fascism (in Germany, Italy and Japan) seemed defeated. A wave of optimism made itself felt as the world saw once again the possibility of peace and social justice. But Mauriac detected the presence of injustice in the trials of the war-criminals. In the pages of *Figaro* he raised his voice in protest. On the fate of Marshal Pétain he meditated: "Nothing worse can happen to him than to have been what he was and to become what he is."

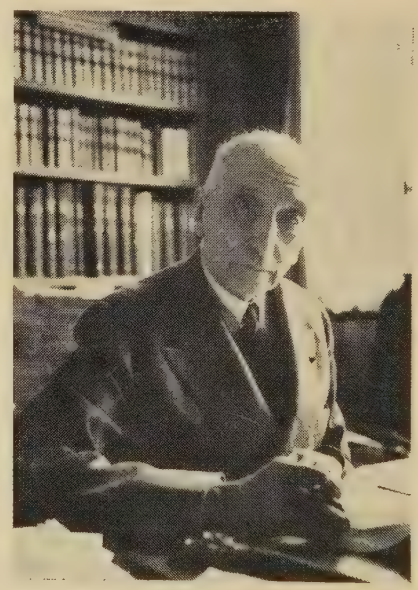
Camus, then a young but not unknown writer, defended the right to prosecute political criminals. Mauriac did not deny that political crimes were committed but the manner in which they were punished lacked the saving quality of mercy. "There is no justice without love," he argued. "What would become of mankind if God judged our crimes instead of giving Himself to us?"

► After the Liberation Mauriac withdrew from political combat for a long period. It was, paradoxically, his reception of the Nobel Prize that re-awakened his awareness of the misery of the world. In 1953 he became, once again, an "engaged" writer. Significantly, he began to speak at a moment when many of France's greatest writers were silent. He began by striking out against the position of Malraux whose "revolt," Mauriac claimed, did not imply a real coming to grips with the destiny of men and could not escape the pitfall of despair. Malraux "no longer gave youth anything but the nostalgia of adventures that they never knew." From 1953 to the present Mauriac has remained faithful to his "political mission."

Politics, he recalled in a speech in 1955, is at the very heart of the human drama. "Do not remain outside the political adventure," he told his young audience, "because in it and through it your destiny is at stake, and thus the destiny of France as well as the destiny of those countries overseas for whom we are responsible before history and before God." The Christian and the citizen are indissolubly united. In the pages of *l'Express* he said that "the only true politics is justice" and condemned in harsh terms the political system of France in recent years: "Democracy, as we practice it, is uninterrupted decomposition and slow death."

Mauriac has on many occasions expressed his desire to retire from the political arena and concern himself with "what is," with "what does not grow old." Yet he feels that his testimony to uneasiness is necessary. He does not hope to reform men, but wishes only to awaken in them some sense of their vocation as sons of God. In the nudity of uncertainty, he has written, men of politics will discover their brothers, their God. His political vision rests, in the final analysis, upon an ideal which forms the basis of his artistic vision. It is the ideal of tension, of unfulfillment, of need in which man recognizes his spiritual vocation. "Uneasiness," Mauriac states boldly, "is our salvation."

At this point the close relationship between his vocation as a Christian, an artist and a committed man becomes clearer. In his art he attempts to reveal that fine point of meaning in which the supernatural



Writer François Mauriac

becomes of essential significance to the natural. The uneasy man is thus the hero of all Mauriac's novels. By growing conscious of their misery, men approach Love and Hope. Only an analysis of crime can cure crime. Only those souls are damned who reveal themselves to be incapable of discovering the preciousness of life in their misery and disgust. Mauriac is all on the side of the sinner and a violent de-masker of the Pharisee. Last Pentecost he stated that no despair can resist the hope of such a day. He confessed his discouragement with what he referred to as the "frog pond" of current events but this discouragement falls short of despair. It create rather, an attitude of uneasiness.

Mauriac defines the Christian a sinner who is certain that ho prevails against despair and lo against hatred. It is this certitu that delivers us up to the angui of the Cross. The Christian nev possesses God. He appeals to Hi knows Him and betrays Him. He tempted by emptiness when he e joys plenitude. He bears within hi the sins of the world and assum in their respect torturing respons bilities. Mauriac has said that sometimes dreams of writing a nov "about a young man who choos to be a saint." But, he goes o this cannot be done because "tho creatures who are close to God a pear to be emptied of themselve and "the devil loses his rights those who are annihilated in t Creator." In reality, no m "chooses" to become a saint.

Mauriac has no faith in ma This is perhaps the substance of H message. He only believes in mar possibilities, in what he can becor through grace. Man has no real a tonomy; he is not free in regar to God; he cannot transform t world nor reform himself because is the slave of his own nature. (F the same reason he has no faith politics; politics will never bri about the reign of justice becau injustice is in us.) It is impossi (practically, at least) for faith enlighten or transform the natu of man. That is why Mauriac d spises (and the word is not t strong) theology. He calls it t "logic of the absurd" and in so d ing bears witness, in his stran and unique manner, to the vibra reality of divine love.

Faith speaks to Mauriac in t language of divine infallibility wh intelligence speaks to him in t language of human fallibility. T way of man is the way of angu and not that of achievement. Ma riac believes in God and, so it see in God alone. This is his faith. T is his hope for man. This is recommendation to all of us. It extreme; it is frighteningly pa doxical; it is unacceptable to gr numbers. But it is indisputab Mauriac's position. And it can generally agreed that few positi have ever so taxed the limits of a

BOOKS

The Kerygmatic Approach

IE ART OF TEACHING CHRISTIAN DOCTRINE by Johannes Hofinger, S.J., University of Notre Dame Press, 278 pp., $3.95.

Father Hofinger's book, which has et with considerable critical and les success since its publication st year, is an effort towards *wholess* in the catechetical apostolate. The trend in religious instruction er the past 50 years, he believes, aptly expressed by the word *kermatic* (from the Greek, *kerygma*, eaning message). The kerygmatic proach, which is clearly the only e for Father Hofinger, stresses e central and unifying theme: e *mystery of Christ.* All fundaental dogmas of the Christian ith are then taught insofar as ey derive from this mystery. Conquently, the goal of the catechetil apostolate is *participation in* the ving reality of the Redeemer. ch participation is effected both perientially and doctrinally rough the Bible, the liturgy and e teaching of doctrine. This trinirian order forms an organic whole hich results in "Christian living." For effective communication of the ristian mystery, religious instrucn must emphasize these points:

The distinctive character of Dine Revelation — the invitation ising from God's love which stirs a sponse of fidelity in man.

The main topics of the catechism ould clearly portray the *historic aracter* of the Christian religion.

Since the goal of religious instrucn is to present the *history of saltion,* the catechist must present e subject matter as *structure of alues* and not as structure of obations.

Since our teaching contains the etrines which speak of the "inexstible riches of Christ," the main pics of the catechism must clearly icate the *Christocentric charac* of our message.

A major portion of Father Hofin's book is given over to the "essential content" of the central mystery of Christ. How does the whole pattern fall together? What order of themes must be introduced to safeguard kerygmatic unity? The first point to be stressed, the Jesuit Father argues, is *God's love for us.* Under this heading we treat the reality of God, creation, Christ, the Church, the Holy Spirit (principle of sanctification and unifier of all things), the Sacraments and the four Last Things. Secondly, emphasis is laid upon man's response to God's love, to the invitation to share in "God's riches." Catechetical instruction at this level centers on prayer or worship (the first three commandments) and good works or actions (the other seven commandments).

The Art of Teaching Christian Doctrine shows the parts in relation to the whole with such a great wealth of detail that the reader may be tempted to liken it to the elaborate structure of St. Thomas' *Summa* in which one thing seems to lead necessarily to another. Father Hofinger makes it clear in the final section of his treatise (entitled: The Heralds of Christ — Their Personality and Formation") that such is not the case. The kerygmatic approach differs from the scholastic in at least three ways.

First of all, they have different goals. Scholastic theology aims primarily at an intellectual elaboration of Christian doctrine. Precisions, argumentation, syllogisms and deductive processes are honored in such a system. Kerygmatic theology, on the other hand, aims at the religious appreciation and the missionary proclamation of the revealed truth. It is a manifestation of the "glad tidings" and an invitation to the "new life." Secondly, the two approaches have different objects. Scholastic theology is concerned with the whole of revealed truth. Kerygmatic theology is limited to those aspects of revealed truth which are in a special way meant to be living and proclaimed. Finally, the two approaches have different value contents. Scholastic theology offers us a precise formulation of Christian doctrine; it assures orthodoxy and develops the gift of a clearer discernment between truth and error in doctrinal matters. The kerygmatic approach emphasizes the sense of substance, the relations and the religious values of Christian doctrine. It gives us the ability to pray, to meditate, to appreciate, to live Christian doctrine.

Says Father Hofinger, who has been perfecting his system for a number of years: "The difference between these two approaches might be compared with those existing between microscopic and artistic photography: which also have different purposes, different objects, different values — and fundamental compatibility." He stresses their compatibility and offers many valuable remarks concerning the formation of the priest, religious or lay catechist in a way that combines the two methods. While Father Hofinger insists upon the "newness" of the kerygmatic approach, he is also careful to note that it is not intended as a substitution for tradition methods; that, in fact, it incorporates the best of these.

The Art of Teaching Christian Doctrine includes three appendices (excerpts from the French and German catechisms and an outline for a three-day retreat on our Adopted Sonship), a bibliography and an index.

It is altogether an excellent attempt towards a more integrated form of religious instruction with emphasis on *lived* results. Nor is it a criticism of the work to note that it is far from the last word. Father Hofinger omits a great deal that is relevant to his system — modern achievements of depth psychology, for one thing; the relationship between art and liturgy, for another. Nor do I think Father Hofinger has sufficiently exploited the existential richness of the Old Testament. Indeed, as it appears to this reviewer, his kerygmatic position is a latter-day effort to revive the essentially prophetic character of the Hebrew man of faith. This effort is laudable in the measure that the organic bond between the two spirits is made manifest. **—J. Hugh Jemez**

Towards the Meaning of Time

ON THE PHILOSOPHY OF HISTORY, by Jacques Maritain, Scribners, New York, 1958, 180 pp., $3.50.

This book is rightly titled "On the Philosophy of History" and not "A Philosophy of History." The aptness is twofold. First of all, the author does not pretend to give us fully developed views, but only some indications and reflections which could not be properly said to constitute a philosophy of history. Secondly, the first chapter of the book is not an example of the philosophy of history as the author understands it, but rather is *about* the philosophy of history.

The author nowhere makes explicit a distinction in the meaning of the term history, which is absolutely crucial for a consideration of the philosophy of history. In one sense, history can mean our *knowledge* of the course of past events. In another sense, it can mean the actual, inner reality of that course of events. As Maritain uses the concept, the philosophy of history, and also history in the first sense, both have as their object history in the second sense. In other words, history and the philosophy of history are both kinds of knowledge which have the past course of human events as their object but they differ in the ways in which they approach and grasp this object. Maritain's meaning of philosophy of history is basically the Hegelian one — obvious differences being caused by the switch from an idealist to a realist perspective.

There is, however, another sense in which the term "philosophy of history" is often used and this bears more directly upon history understood in the first sense distinguished above: namely, our knowledge of the course of human events in the past. In this meaning of the term, philosophy of history is concerned with the questions of the nature and the possibility of historical knowledge as well as the methods to be used in attaining such knowledge. It is obviously possible within this viewpoint to admit a distinction in the kinds of historical knowledge and to admit also a philosophy of history as Maritain understands it. But very often this second view of the philosophy of history is taken in opposition to the Hegelian view and does not allow for any philosophical grasp of history itself, but only of questions concerning our knowledge of history.

For Maritain philosophy of history in this second sense would better be called by another name since it really is part of that part of metaphysics which can be called the metaphysics of knowledge, and which is concerned with reflecting upon the distinction of our ways of knowing and the sciences or disciplines which they determine. It is this kind of thing that Maritain is doing in the first chapter. However, his switching back and forth between the two meanings of history without ever making clear the distinction between them tends to make for a lack of clarity.

In this treatment of the character of historical knowledge, and of the distinction between history and the philosophy of history, Maritain makes an application of the general principles which seem to him to govern the situation from a genuinely Thomistic point of view. The large-minded way in which he handles these principles and his appreciation of the special character of the particular case to which they are to be applied are a fine example of a living kind of Thomism. This, however, cannot prevent us from asking whether or not he succeeds in giving a satisfactory treatment of the character of historical knowledge in general and of the meaning of philosophy of history in particular.

For example, reduction of philosophy of history to the realm of moral philosophy, seems to me to be a difficult position to defend.

In this respect it must be said that his view of the nature of the philosophy of history is much too narrow. One possible reason for this seems to be the fact that he ties the philosophy of history too closely to history (i.e., the discipline) itself. He views the philosophy of history as the application of philosophical principles and insights to the historical data gathered by the h
torian in order to release, on anot
level, the intelligible meaning a
causes of the progress of hum
events in the past. All of this m
be admitted as part of the cont
of the philosophy of history. B
there is certainly more.

The philosophy of history m
ask about the very being of histo
it must ask what it is that cons
tutes the reality of history as s
and not simply what are the sign
cance and causes of this particu
event or this particular movement
history. It must ask especially ab
the relation of the structure a
reality of history to the struct
and reality of human presence a
existence in the world. Ultimat
all of this means that it must a
about the nature and reality of ti
for it is in the relation between
man reality and time that the re
ity of history is founded. History
nothing but the time-determi
aspect of the human reality.

Perhaps one reason why Marit
does not consider this wider view
the philosophy of history and
basic questions it raises is beca
the concept of time in the Thomi
tradition does not give adequ
support to such an extension. Ma
tain makes much of the point t
Christianity, completing Judai
made clear that history (and the
fore time) has a definite direct
and purpose and that it is linear
not cyclic. But there is absolu
no reason to believe that the c
cept of time which St. Thomas t
over from Aristotle supplies
basis or elucidation for such a vi
point. The Aristotelian sense
time is cosmological, no more
up with the mode of man's p
ence to the world and the wo
presence to man that it is with
mode of presence of any other th
Before the question of the poss
ity of constructing an adequate
losophy of history within the fra
work of Thomism can be answe
it must first be determined whe
or not a more adequate view of t
and man as a time-being can be
structed on Thomistic principles
at least in a way not contrary
them. Without defending the p
tion, I would say that there
many indications that this coul
done.

fn the last three chapters of the ok Maritain actually performs the sk of the philosopher of history on medley of more or less uncon-cted themes. He makes an impor-nt systematic distinction between o kinds of laws which he feels can distinguished as "governing" the rse of history. The first type, e axiomatic or functional law, is ated by way of example in chap-two. These laws embody char-teristics which are to be found in e whole historical process as well in each part. It is in the treat-nt of these laws that can be nd, to my mind, the most solid d provocative part of the whole ok, excepting perhaps Maritain's atment of the growth of moral nsciousness in chapter three.

The second kind of law which aritain distinguishes is what he lls the typological or vectorial w. As the name indicates these ws concern the direction of some cognizable continuous process in story. It is with regard to this nd of law especially that the lack a more specific view with regard the relation between time and the nature and structure of human existence becomes noticeable. If time is something extrinsic to human nature, and if the essential structure of man's nature and existence are given apart from time then these vectorial laws will have an entirely different meaning than if time is conceived as an essential and intrinsic mode of man's existence in the world. In the latter case the laws of history, in the sense that they are laws, will be essential laws of change both in the individual and in the race as a whole. It is well to add that such a viewpoint is perfectly capable of doing justice to the contingent character of history and of avoiding "the Hegelian delusion."

In conclusion it must be said that although this book leaves many absolutely fundamental questions untouched, it is valuable as a start towards a Thomistic philosophy of history, and for its many insights into particular problems which retain their value whatever may be our judgment upon the adequacy of the general theory.

—**Richard J. Downs, C.S.C.**

A Work of Demolition

HE AMERICAN PARISH AND THE ROMAN LITURGY by H. A. Reinhold, Macmillan, New York, 1958, $3.50.

The question that often occurs to e, usually about midway through e Sunday sermon, is why so many ople remain in the Church today. rtainly not because the experience a richly satisfying one: it makes gging demands on our time and oney, it subjects us to elaborate remonies, no detail of which — in-uding the usual sermon — has any pparent connection with our daily es, and it requires conduct of us mpletely contrary to that expected the society we live in. The an-er, I suppose, is the liturgy, which matter how incomprehensibly lebrated, does bring us into touch th God and therefore, in some ysterious way, really does satisfy

I would still have to take this swer on faith, were it not for the ork of men like Father Reinhold d those others, the Hellreigels, Hillenbrands and the rest, who are leading the efforts to bring the liturgy back to life in this country. Participating in Mass in one of their churches, or reading their words, one can experience the full power of the liturgy and know, at least briefly, what a truly joyous thing it is to be a Christian.

At promoting in words the cause of liturgical reform, few men are more adept than Father Reinhold. His scholar's knowledge and vigorous, colloquial style equip him to do the demolition work needed in this field — the explosion of popular misconceptions about the liturgy — with devastating ease; with the same equipment he can give compelling, almost lyrical, descriptions of liturgical reality, showing it to us in its natural beauty and dimensions, freed from the distortions that history has added to it.

In *The American Parish and the Roman Liturgy* he does these things in relation to a variety of subjects: the nature of the Roman liturgy, liturgical symbolism, sacramental living, the significance of the Eucharist, of Confirmation and Extreme Unction. The essays collected here were written over a period of nearly twenty years and do not form a unified whole, as the title suggests; there is a consistency in the treatment, though, which results from the author's penetrating insight into the nature of sacramental worship and which is present in all that he says.

This sense of the whole diffused through all its parts gives each of these essays its value, but perhaps especially so to those that deal with the liturgy, and with life, from the point of view that is probably the hardest for us to appreciate today — the symbolic. Our capability for thinking of reality in sacramental, or symbolic, terms is almost dead — witness our difficulty in understanding poetry and our indifference to it; yet, as Father Reinhold shows, it is this mode of apprehension that we must revive if we are to understand the liturgy and make it effective in our lives.

Those who have followed the progress of the liturgical movement in America will be familiar with this position; Father Reinhold, as much as anyone else, has helped to propagate and popularize it. His view of the liturgy, in fact, could be said to be the accepted one, at least among scholars. None of them is trying to revive the allegorism of Amalar of Metz, nor do any of them have a radically different scheme for the relation of liturgy to life. Acceptance on the popular level is another thing, of course, and here there is still the unfortunate reality of the sermon and ceremony that invite one to sleep rather than to intelligent participation. Having long worked at incarnating theory in actuality, Father Reinhold is fully aware of this practical urgency; the people and their needs are as present in his essays as the findings of the scholars. Until more pastors bring the two concerns together, as he has done, the layman in the pew will have to go on sweating it out, receiving from the liturgy that mysterious, ineffable something that soothes more than it invigorates, that is more consolation than it is satisfaction.

—**John McCudden**

The One Sweet Fruit

HAPPINESS AND CONTEMPLATION by Josef Pieper, Pantheon, New York, 124 pp., $2.75.

Josef Pieper has an established reputation as one of the outstanding Christian thinkers of our time. In such books as *The End of Time, Leisure: the Basis of Culture,* and *The Silence of St. Thomas* he has manifested an awareness of both traditional values and modern anxieties.

In *Happiness and Contemplation* Pieper refers back to a solid consensus of traditional wisdom to illuminate a deep-seated concern of modern man: what is happiness? He states his thesis boldly in his opening remarks: "Happiness consists in contemplation." What follows turns out to be a tightly reasoned, distinction-laden treatise in a style that combines the objectivity of classical modes of presentation and the sharp, going-to-the-heart-of-the-matter insight common to many modern essayists.

Happiness, as Pieper understands it, comprehends a variety of meanings — from divine life to the petty satisfaction of fleeting desires, "the one sweet fruit amid a thousand twigs" of Dante's image. But basically it is the Thomistic determination to a necessary end. "The will," said Thomas, "strives in freedom for felicity, although it strives for it by necessity." Thus it is that "to God alone may perfect beatitude be attributed" and "to seek happiness is nothing but to seek the satiation of the will."

The ancients conceived the whole energy of human nature as a hunger for being, for undiminished actuality, for complete realization. For both Augustine and Aquinas (as indeed for the Greeks and John the Evangelist) happiness was to be obtained through knowledge and spiritual insight. This emphasis upon the mind gives rise to the charge of excessive conceptualization and intellectualism — a change amounting to a vigorously militant challenge on the part of many modern thinkers of existential leanings. Pieper's answer to this objection is uncompromising: "It remains unshakably valid that possession of what we love takes place for us through cognition." Such a statement, it is true, is unshakably valid within a Thomistic frame of reference but it is not necessarily acceptable to those of other intellectual persuasions. In this reviewer's opinion Pieper might have made a better case for his thesis by developing further the relationship between knowledge and happiness.

He does, it must be pointed out, develop the point to some extent. Knowledge, in the mentality of the Hebrews of the Old Testament, meant a "presence," a "being together with those we love." This presence is inspired by love and leads logically to contemplation. Thus from love to knowledge to happiness to contemplation there is an organic continuity. All the ingredients fall neatly into a pattern of logical clarity.

Contemplation may be described in several ways. It is a silent perception of reality, a knowing not through thinking but through seeing. It is an intuition (although I am not sure Pieper's idea of intuition is strong enough to support all he would have it support). It is, finally, a knowing accompanied by amazement. In the end it leads to what is called *visio,* that is the unhampered enjoyment of pure love.

Thus contemplation, thoroughly directed by love, calls into play the multiple forces of human nature: the enjoyment of fresh water, the aesthetic experience of art (e.g., G. M. Hopkins and his attention to t "inscapes" of creation), the in macy of friendship and on to t heights of mystical union. Sa Pieper: "Contemplation is far mo widespread among us today th appearances would indicate. T significant features of contemplati can be attained without anyone's b ing conscious of it by that nam With this as clue, more and mo new forms of achieving contempl tion manifest themselves." And adds: "Contemplation directs gaze straight at the heart of c jects. In so doing, it perceives the depths a hitherto hidden, no finite relationship. And in that pe ception lies the peculiar essence contemplation."

The principal merit of Piepe book, I believe, is to have clear and briefly distilled the meaning happiness as it was conceived by t principal currents (although by means all) of tradition. I am n so sure just how satisfactory it w be as an answer to modern ma anguished questions concerning ha piness. I fear it will be quite u satisfactory. Conditions today not permit one to derive any gre benefit from traditional values u less they be mediated in respect those conditions. That is to say, u less they are interpreted, rephras and revitalized in the context of t 20th century mentality.

These remarks are not intend as a criticism of Pieper's boo (What he sets out to do he do very well.) Rather they sugge some further lines of developme and it may or may not be Piepe intent to pursue these.

—Paul Donov

On the Frontier of the New

FOUR EXISTENTIALIST THEOLOGIANS: A Reader from the Works of Jacques Maritain, Nicholas Berdyaev, Martin Buber and Paul Tillich, Edited by Will Herberg, Doubleday (Anchor), New York, 312 pp., $1.25.

The difficulty of getting representative selections from the writings of four major trail-blazers of modern thought into one little book must have posed something of a proble to editor Herberg. His guiding pri ciple, he notes, was to choose wh would best serve to bring out bo the unity and the diversity in t thought of these four men. In th writer's opinion he has done a cre itable job. His initial choice of su jects was in itself a small stroke genius. For each of the thinke represented here has stood cour geously on that ambiguous fronti

ere the old is decidedly passing
r into the new, each has striven
ghtily to make that transition as
itful as possible, and each may
taken as a generally reliable
de in the formation of the at-
ides that must motivate us in
world today.

Herberg's introduction to *Four Existentialist Theologians* provides necessary bond of unity which ght otherwise be lost to the read- Three of these figures are lay- n and philosophers rather than ologians and clerics. Even Paul lich, an ordained minister and a ologian, has directed much of his nking to philosophical problems. e word "theologian" in the book's e is, therefore, slightly unclear can be justified because each nker represented is a *religious* losopher and has contributed ef- tively to the great creative effort the part of intellectuals of the st 100 years to make the super- ural more intelligible in terms of natural. While each speaks out a distinct religious tradition — ber is a Jew, Maritain a Roman tholic, Tillich a Protestant and rdyaev an Eastern Orthodox — y all raise and stress similar blems. Herberg notes these com- n themes:

Ontology. The teaching of these n appeals primarily to reason and perience. They all base their sys- ns on an analysis of *being* and m individual, philosophical reflec- n they point to new insights and anings in the domain of theology.

Existentialism. That thinking is stentialist which makes existence her than essence the starting nt of reflection. It stresses ex- riential concreteness, personal ncern, commitment, the uniqueness the existing individual and the portance of the here-and-now sit- ion. Maritain, it may be thought, uld have to be "squeezed" into s characterization but he has de- d his own thinking as existen- list and has said that Thomism is "only authentic existentialism."

Personalism. All four philoso- es insist upon the primacy of the son, his uniqueness, freedom, in- rity and so forth. No system lly means much unless it can be related in a positive way to man's destiny.

► *Social Concern.* This follows inevitably from the above mentioned orientations. These thinkers are profoundly conscious of social problems and merciless critics of the abuses of depersonalization and dehumanization in mass society. Maritain speaks of "Christian democracy"; Buber of "true community"; Tillich of "religious socialism"; and Berdyaev of "personalist socialism."

► *Apologetic-cultural interest.* The thinkers considered are all concerned with the task of establishing the relevance of their faith to the intellectual, cultural, as well as the social-political life about them. They do not tolerate any essential divorce between the two domains. As Herberg puts it: "When they theologize, they theologize in the midst of life."

But however fundamentally united these men be in outlook there are important differences of emphasis and influence in each case. With Maritain the key concept underlying his whole work tends to be the classical "right reason" in thinking, doing and making. With Berdyaev, it is "freedom," or "creativity." Buber stresses "relation" or "dialogue" while Tillich is preoccupied with "being" and "new being." That is why readers will necessarily experience different reactions as they go from one man's thought to another.

Thus they may find Maritain a little stiff in comparison to his intellectual neighbors. When he speaks of *The Desire to See God* or analyzes *The Existent* or labors the distinctions between *Natural Law and Moral Law* he does not achieve the spontaneity he seems to be striving after. On the other hand, there is a comforting aura of orthodoxy present.

Berdyaev is possibly the most exciting thinker represented. His urge to bury the dead and get on to "new things" reaches a breath-taking pitch on occasion. In *Religion of the Spirit* we read: "Religious controversy is essentially concerned with the problem of the possibility of a new revelation and of a new spiritual era. . . . There will be no authority and no retribution; the nightmare of a legalistic conception of Christianity and of an everlasting hell, will finally disappear. It will have as its basis not judgment at a tribunal and retribution, but creative development and transfiguration, assimilation to God." And in *The End of Things and the New Aeon:* "The very idea of salvation arises from the oppressed condition of man; and it is associated with the forensic conception of Christianity. This ought to be replaced by the idea of creative transformation and enlightenment, by the idea of perfecting all life. 'Behold I make all things new.'"

Buber seems to speak with the greatest "common sense" approach and of matters that are of the most direct bearing on our mission and problems in this world. He discusses human relations, responsibility, community, love, and social problems with great insight and understanding. In *Dialogue,* he writes: "I am concerned with the turbid, the repressed, the pedestrian, with toil and dull contraryness — and with the break through. With the break through and not with a perfection, and moreover with the break through not out of despair with its murderous and renewing powers; no, not with the great catastrophic break through which happens once and for all . . . but with the breaking through from the status of the dully-tempered disagreeableness, obstinacy, and contraryness in which the man, whom I pluck at random out of the tumult, is living and out of which he can and at times does break through." (One or two of the selections from Buber's writings deal with his stand against Kierkegaard and thus will not likely be of such great interest to the general reader.)

Tillich, I believe, is the most difficult to read of this group. I also think he strikes the greatest depth and when he speaks of the value of symbolism (in *Existential Analyses and Religious Symbols*) he becomes very enlightening indeed. His *The Problem of Theological Method* and *The Actuality of God* are also included. They will bear re-reading for most.

It should be pointed out that, ideally, these authors ought to be read within the context of their respective systems and the basic orien-

tation of their thinking. It has been said that Readers of this sort are the intellectual's "digest." In a sense, I suppose, that is true. But the word should not carry the pejorative meaning it has at the mass culture level. This kind of digest is, in the first place, a practical introduction to new intellectual perspectives. It also stimulates an urgent awareness of what we, as citizens of today's world, face. As Herberg observes: "Each of these men has felt in his own existence the metaphysical disquiet that is disturbing the complacency of the late-modern world, and each has experienced in his own thinking the metaphysical hunger that cannot be stilled with the dry husks of nineteenth century platitudes." We stand to gain what they have learned.

I consider *Four Existentialist Theologians* to be a very valuable contribution. And, incidentally, does much to destroy the illusion many of us are under that we have nothing to learn from the so-called separated brethren.

—**Bernard G. Murchland, C.S.**

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